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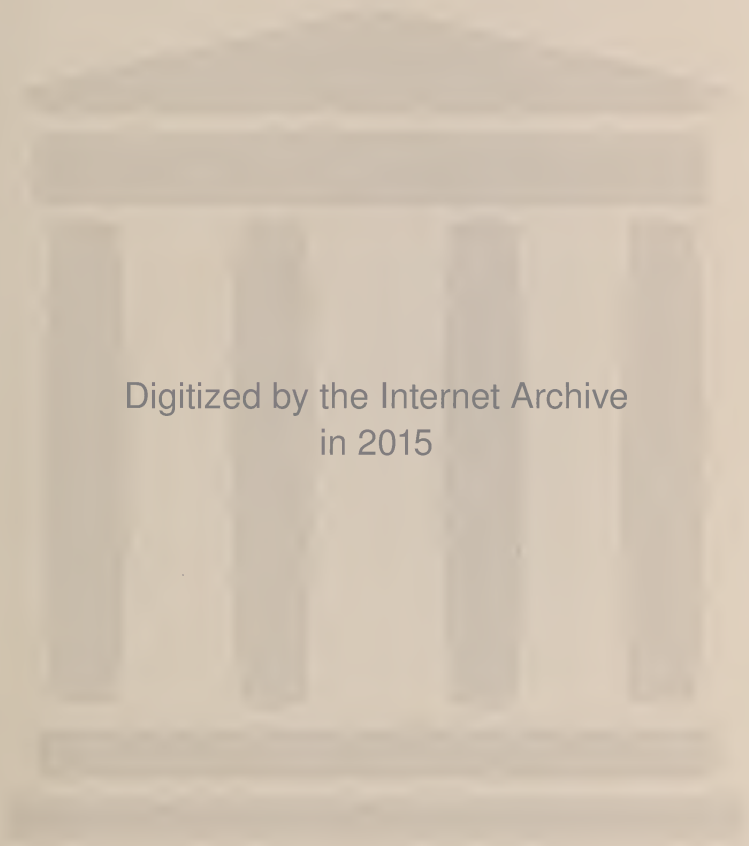
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THE

MISSIONARY REVIEW OF THE WORLD.

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THE DIVINE PATTERN OF MISSIONS.

BY THE EDITOR-IN-CHIEF.

"Thou hast magnified Thy Word above all Thy name." Herein is God's pattern for all true work for Him.

Human life and the history of the race is a problem without a solution until we find the key to its mystery in the Word of God. Bengel's motto is the law of all success in service: "Apply thyself wholly to the Scriptures, and apply the Scriptures wholly to thyself;" and Arthur Hallam gives in one sentence an epitome of Christian experience: "I believe the Bible to be God's book because it is man's book, fitting every turn and curve of man's heart." The more it is studied the more its worth is seen and its charm felt. Michael Angelo's devotion to the famous Torso of Belvidere Hercules in the Vatican, sketching it from every point of view, and in the blindness of old age seeking to enjoy, through his touch, the delight no longer possible through his sight, but feebly expresses the joy of the believer in his contact with the blessed Word, in which he sees and feels the marks of a Divine Artist. Even to our Lord, His Father's Word was in temptation His sword, in trial His solace, in teaching His guide; His credential as Messiah, His directory as Servant; it was the balm in Gethsemane's anguish, His legacy in death, His theme from His resurrection to His ascension.

No problem presents greater perplexity than that of world-wide missions; and in the attempt to solve that problem well may we reverently approach this Word, persuaded that here again we shall find written, as over the pillars of Hercules on the old Spanish dollar, "Ne plus ultra."

A kind of "introductory chapter" to all missionary history is found in the Book of the Acts of the Apostles, which is the Gospel of Christ, as set forth by the evangelists, applied actually and historically by the coming of the Holy Spirit.

Luke, in the gospel which he wrote, told what "Jesus *began*," and in the Acts tells what He "*continued*, both to do and teach," by the Spirit,

through disciples, in building up the kingdom of God. The door of faith is here opened successively to Hebrew, Roman, and Greek believers as in the order of the Gospel narratives. Pentecost links Old Testament prophecy to New Testament history. This book is the book of *witness*, first of man to God and secondly of God to man. It is the sequel to the Gospels, the basis of the Epistles ; the Acts, not so much of the apostles as of the Holy Spirit and of the risen Redeemer in the person of the promised Paraclete. The Holy Spirit first applies the truth and the blood to penitent believers, then anoints those believers for service, and sends them forth as messengers and witnesses to preach the kingdom, to make disciples and organize disciples into churches. And the fact is full of meaning that the period of time covered by this book is about thirty-four years, about the length of our Lord's human life, or the average lifetime of one generation ; as though to teach us what can be done and ought to be done in every successive generation until the end of the age. This fact, often referred to in these pages, we once more emphasize by repetition, as it deserves to be written in letters of gold on the very banners of all true missionary enterprise.

The introduction to this book refers to that forty days of communion between the Risen Lord and His disciples whose object and result was fourfold : 1. To put beyond doubt the fact of His resurrection. 2. To give them instruction as to the kingdom of God. 3. To prepare them for His unseen guidance in their work. 4. To inspire them with the true spirit of missions.

Then follow the outlines of early church history :

1. The witnessing Church in *Jerusalem* (1 : 13–vii.), including the ten days of prayer, Pentecost, and the enduement for service, persecution by Pharisees and Sadducees, and the dispersion of disciples, voluntary community of goods, division of labor and the institution of the diaconate, and the first martyrdom. All missions must begin at home, as a stream at its spring ; but, like the stream, is not to stay at the source and fountain, but flow forth.

2. The witnessing Church in *Judea and Samaria* (viii.–ix.). A new Pentecost in Samaria under Philip the Evangelist, the sin of simony, the conversion of the eunuch, representing Ethiopia, and of Saul of Tarsus, the chosen apostle to the Gentiles.

3. The witnessing Church moving toward *the Regions Beyond* (x.–xxviii.). A new Pentecost among Roman Gentiles at Cæsarea and among Greeks as well at Antioch, the first centre of the Gentile Church, and the starting-point of foreign missions ; and Paul's three missionary tours, the book closing with Paul at Rome, the third great centre of Christianity. In the latter part of the Acts Paul is more conspicuous than Peter, because Peter went to the dispersion or scattered tribes of Israel, and the main object of the book is to trace the beginnings of missions to the Gentiles (compare Gal. 2 : 9).

The Acts of the Apostles thus constitutes the one great inspired book of missions, God's own commentary and encyclopædia for all the ages as to every question pertaining to a world's evangelization. In the main it is the account of the apostolic ministry of Peter and Paul. To the former it was given to hold the mystic key which unlocked, first to Jews and then to Gentiles, the door of faith. That door being opened, Peter naturally disappears from the record, while Paul, as the specially commissioned and typical missionary to the nations, comes to the front. This is no displacement of Peter, whose life mission was to Jews, not Gentiles.

We must bear in mind that Luke, the declared author both of the gospel bearing his name and of this book, treats the two books as parts of one continuous and complete narrative. What the author thus links together we must consider as a unit. The purpose of the inspired writer is to give, in these two brief sketches, a complete outline of Gospel history from its infancy in its humble Judean cradle to its mature development as a world-wide power, tracing the seed of the kingdom from its sowing in Syrian soil to its wider scattering beside all waters, borne by the various streams of civilization to the heart of the heathen world.

From first to last the combined narrative is the story of missions. In the Gospel according to Luke we have our Lord offering the good news to the Jews, and foreseeing their continued rejection of Him, commanding and commissioning His disciples to bear the message to all nations and to every creature. Then in the Acts we trace the actual carrying out of this commission, the preaching of the Gospel to the Jews by both Peter and Paul, and its repeated rejection by them, with its subsequent and consequent proclamation to mankind at large at great centres of population.

The Gospel opens with the incarnation and closes with the resurrection and ascension, linking on to the after-narrative by the promise of the enduement of power from on high "not many days hence." Just at this point the Acts of the Apostles forges its new links, and connects with the Gospel its chain of events, beginning with the birth of the Church of Christ on the natal day of Pentecost, and abruptly closing with Paul's unfinished career as a prisoner at Rome.

We have said *closing* rather than *ending*, for the story is plainly incomplete, reaching no proper conclusion. The two narratives, reckoning from Christ's entrance upon His public ministry to the very close of the Acts, cover only about the average history of a generation—and no generation ever reaches completeness; it is linked on to the next—nay, interwoven with the next by many threads; and its history passes gradually and insensibly into that of its successor, as to-day into to-morrow. And so above all is it the true work of missions. It is one work, and no man can tell where the mission of one witness for God ends and that of his successor begins. Paul's preaching and teaching has not yet ceased, nor will it while the ages continue.

But in a sublimer sense the Acts of the Apostles reaches no conclusion.

When the late Bishop of Ripon had read the story of that "Apostle of the South Seas," he said, "That is the twenty-ninth chapter of the Acts of the Apostles." He was partly right and partly wrong. To that oft-quoted and striking remark History herself suggests one criticism and correction. That was not the *first* new chapter added in post-apostolic days, for before the time of John Williams and his apostolic mission many such additions had been made to that unfinished book, and of not a few of those new chapters there is no human memorial. They are written only by God's recording angel in His own Book of Remembrance, to be opened and read in the flaming splendor of the great white throne. But it was sublimely and divinely true that the triumphant advance of that Tottenham lad, who became the great witness to Christ in the Pacific Polynesia, added another new and glorious chapter to the annals of apostolic missions.

To this leading thought we shall from time to time return in these pages, and give it further amplification. Suffice it for the present to repeat that an inspired book which supplies the key to all the intricate, complicated problems of missions should be carefully, constantly, prayerfully studied by those who would find the secrets of success. And in such study, which has occupied the writer for some two years past, he has already discovered principles so fundamental that they furnish a solid basis for the prosecution of world-wide missions. More than this, the devout student of the Acts will find here not only the *history* of primitive and initial missionary work, but the *philosophy* of missions outlined as in a text-book, and the indirect *prophecy* of the progress of missionary triumphs until the consummation of the age. With earnest emphasis would we commend such study to all who love the coming of Christ's kingdom.

THE GOSPEL IN NORTH AFRICA.

BY REV. JOHN RUTHERFURD, B.D., ROTHESAY, SCOTLAND.

North Africa is mentioned in several places in the New Testament. Christian hearts can never forget that it was Simon, a man of Cyrene, a well-known city in North Africa, who was honored to assist the Lord Jesus Christ when His strength was so exhausted that He could not carry the cross to Calvary ; "him they compelled to bear His cross."

In the Acts of the Apostles we read that Philip, the deacon and evangelist, was the instrument of guiding to the knowledge of the truth "a man of Ethiopia, a man of great authority under Candace, Queen of the Ethiopians." This African nobleman had come from a kingdom situated near to the modern Khartoum, where the gallant, Bible-loving General Gordon only a few years ago fell at the post of duty.

That preacher in the apostolic Church who is described as an eloquent man, mighty in the Scriptures, was a North African, Apollos of Alexandria.

North Africa is mentioned again more than once in connection with St. Paul's voyage to Rome. Such are some of the New Testament references to the Dark Continent.

The first translations of the New Testament were the Syriac and early Latin ; both of them date from the second century. The early Latin version was made, not in Italy, as we would have expected, but by the Latin-speaking Christians in North Africa. Latin was their native tongue ; and, taught by the Spirit, they instinctively felt that they must have the New Testament in their own language. They felt as John Wycliffe did when he said that the ploughboy following the plough should have the Word of God in his own tongue. In these modern days of Bible societies and Bible distribution let it not be forgotten that the early Christians of North Africa took so noble a place among those who love and who read the Word of God.

North Africa is rich in names of great historical prominence in the early Christian Church. There is Origen, the famous preacher and writer of Alexandria ; Tertullian, the Christian apologist and defender of the faith ; Athanasius, whose life and work will be had in everlasting remembrance for the magnificent stand he was enabled to make against Arianism and in behalf of the glorious truth on which human salvation depends, of the true and eternal deity of the Lord Jesus Christ. Athanasius, it is believed, was a Copt, a native of Egypt. Cyprian, who died a martyr, was Bishop of Carthage. And there is Augustine, Bishop of Hippo—now the town of Bone, in Algeria—the defender of the doctrines of grace against Pelagianism.

The early Christian Church in North Africa furnished many a name to the roll-call of the noble army of martyrs. Take as an example the well-known story of the two female martyrs of Carthage, Perpetua and Felicitas. These martyrs were put to death in the year 202 A.D., during a violent persecution under the Emperor Septimius Severus. Perpetua was only two-and-twenty years old. Her aged father was a heathen, and he tenderly entreated her to renounce Christianity in order to save her life. When she was about to be tried before the magistrate her father hurried to the prison and said, "Dear daughter, have pity on my gray hairs. . . . Look at thy brothers, thy mother, and thy aunt ; thy son, too"—an infant at the breast, whom to nourish in prison was her greatest solace—"who when thou diest cannot long survive. Lay aside that high spirit, and do not plunge us all in ruin." With these words the old man threw himself weeping at his daughter's feet. When she was brought before the judge, suddenly her father entered, carrying the infant in his arms, and looking at her imploringly, said, "Have pity on the child." The judge, too, urged her in a similar manner, but in vain. Perpetua and her companions —three youths and Felicitas—were condemned to be thrown to the wild beasts. Shortly before the public spectacle her father came again and made a last appeal to his daughter, threw himself on the ground and ut-

tered "words which must move any creature." Deeply affected and filled with pain, she nevertheless remained true to Christ. The sentence was accordingly carried out, and the martyrs were thrown to the wild beasts. When Perpetua had been wounded she called to her brother and to a Christian catechumen and said to them, "Stand fast in the faith, and love one another, and indulge in no feelings of animosity on account of our sufferings." Such is a sample of Christian martyrdom in North Africa.

In the time of the Valerian persecution there were again martyrs in Numidia. During a severe imprisonment, in which they endured much suffering from hunger and thirst, they wrote as follows: "The dark prison soon shone with the illumination of the Holy Spirit; we ascend to the place of punishment as if we were ascending to heaven. We cannot describe what days and nights we have spent there. We are not afraid to describe the horrors of that place, for the greater the trial, much greater must be He who has overcome it in us. And, indeed, it is not our conflict, for by the help of the Lord we have gained the victory; for to be put to death is easy for the servants of God, and death is nothing, because the Lord has taken away its sting and power. He triumphed over it on the cross." Such is the heroism of the North African Christians in those early days.

How, then, did it come about that North Africa, a series of countries in which the Gospel light shone so long and so brightly, presents now the spectacle that it does? How was Christianity banished from those shores on which it had taken so firm a hold? Two causes brought it about: (1) The love of the churches waxed cold; (2) God punished those churches by removing their candlestick out of its place by means of the Mohammedan invasions in the seventh century.

The churches forgot their early devotion to Christ, as well as the mutual love and good feeling which they had once so signally shown. Their attention became occupied with questions of ritual and of rivalry, and of the rights of episcopal ordination. And to such a length did this spirit of division and hatred proceed that there were actually to be seen Christians opposing one another on the field of battle—Christians with carnal weapons adjusting their theological differences at the point of the sword. When churches sink so low as this, we need not wonder that God sends judgment.

Divine retribution came—came in the shape of the scourge of Mohammedanism. In the year 622 A.D. there took place Mohammed's Hegira or flight from Mecca, the era from which Mohammedans date their years as the Christian era runs from the birth of Christ. Almost immediately after the death of Mohammed the conquering armies led by his successors extended their conquests from Arabia through Egypt along the entire coast of the African continent as far as the modern kingdom of Morocco. Rome, republican and imperial, had scarcely effected the conquest of those kingdoms in some centuries; but Sidi Okba, the famous Mohammedan conqueror, in 679 A.D. and a few years following overthrew all the Christian

kingdoms lying between Egypt and Tangiers. Arrived at the Atlantic Ocean, he spurred his horse into the sea, and declared that it was only the barrier of the ocean that prevented him from compelling every nation beyond it that knew not God to worship Him or die. The Berber tribes—from whom these North African countries afterward received the common designation of the Barbary States—made some brave but ineffectual attempts to resist the Mohammedan invaders ; they were forced to submit, and their enfeebled Christianity was not proof against the stern compulsion with which the Arab warriors forced all whom they defeated to adopt the Mohammedan religion.

It is a most interesting fact, and one which forms a very loud call to the Church of Christ to send the Gospel once more to North Africa, that there exist to the present day among those Berber or Kabyle tribes various customs which have come down to them through twelve long centuries of Mohammedanism, and which speak of the time when they were a Christian people. For example, the Kabyle women refuse to wear the veil over the face, a custom which is universal among the Arab women. It is also said that certain of these Kabyle tribes, although they are Mohammedans, nevertheless observe their weekly Sabbath not on the Mohammedan Sabbath, on Friday, but on the Christian Sunday or Lord's Day. The mark of a cross is tattooed on the forehead of many of the boys and men at Biskra, as well as in other places. One such Mohammedan in the town of Setif, who spoke a little English, being asked what was the meaning of the cross on his forehead, answered in the one word "Jesus." Miss Seguin, in her most interesting book, "Walks in Algiers," asserts that the Kabyle women are in the habit of tattooing the form of the Christian cross on their forehead. Sir Lambert Playfair, consul in Algiers for England, writes regarding the Kabyles of the Aures Mountains, which lie immediately to the north of the Sahara : "Their language is full of Latin words, and in their daily life they retain customs undoubtedly derived from their Christian ancestors. They observe December 25th as a feast under the name of *Moolid* (the birth), and keep three days festival both at springtime and harvest. They use the solar instead of the Mohammedan lunar year, and the names of the months are the same as our own."

These customs are relics of a time when the Christian religion permeated the life of the North African peoples. Surely a brighter day has at length begun to dawn, when the cross of Christ will not be written in ritualistic fashion on their foreheads, but shall become the inspiration of their hearts. How great will be the change from the miseries of Mohammedanism to the freedom and joy of Christ's salvation !

The history of the centuries which lie between the era of the Mohammedan conquest and the present time is one of stagnation so far as any advancement is concerned, and of continual cruelty and oppression exercised by the Turks upon all the unhappy people over whom they domineered. While the countries of Europe, on the northern shores of the Mediter-

ranean, were advancing in liberty, in civilization, in education, in the knowledge of science, and in the application of Christianity to life in all its phases, so that the Christian religion has virtually created our modern Protestant kingdoms with their world-wide influence during all those twelve hundred years from the seventh century to the present time, the countries lying to the south of the Mediterranean, though more favored by nature than the others, began and continued that downward and retrograde course which Islam invariably brings. Those who have seen the social working of Mohammedanism are compelled to testify that everywhere it has degraded woman and blighted the home. The testimony of Stanley Lane Poole, who often writes favorably of Mohammedanism, is : "As a social system Islam is a complete failure. By degrading woman it has degraded each successive generation of their children down an increasing scale of infamy and corruption, until it seems almost impossible to reach a lower level of vice." When this indictment can be brought and proved against any system, the sooner that system is swept out of existence the better for the world.

The state of religion in Algeria is quite unique. There are no fewer than four established or State-paid forms of worship—namely, the Roman Catholic, the Protestant, the Jewish, and the Mohammedan. Surely such a state of things stands self-condemned. The Gospel is not advanced by such methods—*non tali auxilio, nec defensoribus istis.* The religion of the Lord Jesus Christ needs no such props. Its own inherent strength is the strength of God ; and in that divine strength it pulls down all the strongholds of sin and ignorance, of wicked social customs and vice. It is mighty in itself, and needs no such State alliance as is found in Algiers.

In the museum in Algiers there is the plaster cast of an Arab named Geronimo, and his history is a very interesting one. In the year 1569 Geronimo, who had become a professing Christian, was taken prisoner along with some Spaniards ; the whole party were carried to Algiers. Strong efforts were made to induce Geronimo to return to Mohammedanism, but in vain. He was accordingly condemned to death, and sentenced to be thrown alive into a mould in which a block of concrete was about to be made. After they had tied his feet and hands with cords they laid him, face downward, into the concrete, and covered up the living man with more of that material. The block was built into the wall of a fort then in course of erection. After the French took possession of Algiers, in 1830, many of the houses were pulled down, and among other buildings this fort was demolished. In course of the process of demolition the skeleton of Geronimo was found in one of the blocks of concrete. The bones were carefully removed and re-interred. Liquid plaster of Paris was run into the mould left by his body. In this way a perfect model of it was obtained, showing not only the general shape of the body, but even his features. His hands are seen tied behind his back ; the cord which binds the hands is there too, and even the texture of his clothing may be made out.

Popery in Algiers may be seen in many of its peculiar forms. For example, over a doorway in one of the public streets there is a sign-board with the following inscription in French : "O Mary, conceived without sin, pray for us who have recourse to thee." One of the churches is called Nôtre Dame d'Afrique. It is situated on one of the spurs of the hill of Bourzarea, overlooking the sea. Above the altar is a statue of the Virgin Mary represented as *a black woman*, and there is this inscription, also in French : "Our Lady of Africa, pray for us and for the Mussulmans." At Biskra, in the Sahara Desert, there is a large new establishment erected by Cardinal Lavigerie for his soldier monks, *les frères du desert*. On the whitewashed walls there is the inscription that the building has been erected in honor of the immaculate Virgin. But it is not by these Romish pretensions that the weary and heavy-laden tribes of Africa will be won for Christ.

How strange is the way in which North Africa has been overlooked by the churches ! So recently as 1880 there were only three missionaries at work between Egypt and the Atlantic. Why is it that North Africa has been thus overlooked by the churches of Britain and North America ? No satisfactory reason can be given. Steamships carrying the commerce of the world sail in sight of those African shores *en route* for India and China and Australia. Missionaries going to and returning from their spheres of labor have passed along that coast for half a century, yet almost nothing was done, almost nothing was even attempted until some twelve years ago. There is not even the excuse that can be alleged in regard to Central Africa, that we did not know of the existence either of the country or of its inhabitants, for we possessed very accurate knowledge indeed regarding the Barbary States. The different countries of Europe and even the United States of America had made political treaties with the Deys of Algiers long before the coming of the French. In 1816 the British fleet under Lord Exmouth bombarded Algiers, and the Dey was forced to sign a treaty by which Christian slavery—*i.e.*, the enslaving of the subjects of Christian countries—was brought to an end. Even the thirty-two gun frigate *George Washington*, of the United States of America, was requisitioned by the Dey to carry his tribute to the Sultan at Constantinople ! It was not because nothing was known of North Africa that it has been so strangely overlooked.

Even for many years after the coming of the French in 1830 no attempt was made to bring the Gospel to the Arabs ; but those times of great and culpable neglect are passing away. A beginning of gospel missions has been made. The providence of God has given a wide door of entrance. The country is everywhere open. Communication is cheap and easy. There are railways running both east and west from Algiers, as far west as the large city of Oran, in which there is no missionary to the natives, or as far east as Constantine and Tunis, and reaching even the Sahara Desert on the south. The railway system is being still further extended. The Atlas Mountains are being pierced with tunnels for the locomotive. A railway

in the Sahara makes one think of Isaiah's words, and of a fulfilment of them that the prophet little thought of : " Make straight in the desert a highway for our God"—a highway along which no slave traffic shall be carried, a highway to bring salvation and joy to the unhappy homes of the Moslems.

There is far more openness and readiness among the Arabs and Kabyles to receive the Gospel than is commonly supposed. There is not that hermetical sealing of the mind which may have existed once. The homes of the Arab women are freely opened to the visits of their English-speaking sisters ; and the loving touch of a Christian woman and the kindly presentation of the Gospel are made welcome. Though the ignorance is great and the adversaries are many, yet God has set before us an open door, and not all the power of the adversaries of the truth is able to shut it. It is the duty and the privilege of Christians to enter in and to win Africa for Christ.

Morocco, Algeria, Tunis, Tripoli, and the great unexplored Sahara, stretching from Egypt to the Atlantic, from the Mediterranean to the Niger and the Congo—these countries, with their many millions now under the sway of the false prophet, are gasping for the Gospel, and the promise of God is sure ; for it is written, " All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee" (Isa. 60 : 7). The Scripture cannot be broken, and those wandering tribes, the descendants of Ishmael, shall certainly yield themselves unto Christ. Well may Christian hearts use Abraham's prayer as we cry to God for the salvation of the Arabs, " Oh, that Ishmael might live before Thee !" Prayer and effort will win the day. The sore need of the sons and daughters of the Dark Continent, neglected as they have been for the last twelve hundred years and more, makes us think of the famous sermon by William Carey, with its two divisions : " Expect great things from God ; Attempt great things for God."

Protestant mission work in Algiers is carried on by various agencies, and with them all it is still the day of small things, but not to be spoken of lightly. The British and Foreign Bible Society have had a depot in Algiers for eleven years, and in that period have sold over fifty thousand copies of the Bible in whole or in portions. The North Africa Mission has a receiving home at No. 72 Rue Rovigo, presided over by a devoted Christian lady, Mrs. Lambert, who acts a mother's part to the young ladies of the mission, who live with her during the one or two years of their residence in Algiers. They occupy their time chiefly in learning French and Arabic, and when they attain some proficiency in speaking these languages they are drafted off to the towns in the interior in which they are to be located.

Much good is being done by the Algerian branch of the McAll Mission in its various departments. During the winter of 1891–92 a new *salle* was opened in which to conduct meetings for the French soldiers ; it is situated in the Place de la Préfecture. The soldiers come willingly to the meetings, which are very enthusiastic. There are four Sunday-schools held

in connection with the McAll mission, and in these schools some two hundred Algerian children are under biblical instruction. Some of the Sunday-schools are held not on Sunday, but on Thursday, the afternoon on which the children attending the ordinary week-day schools have a half holiday. These Sunday-schools are held, one in the Rue Tanger, attended by Jewish children ; one in Rue Michelet, attended by Protestants and Roman Catholics ; one in the Bab-el-oued, attended by Spaniards and Jews ; and the fourth in the Place de la Préfecture, in which the children are a strange medley—Arabs, Spaniards, Maltese, and Jews.

M. Gonzalez carries on mission work among the Spaniards, of whom there is quite a considerable number in Algiers. This work among the Algerian Spaniards is entirely supported by a lady in England, an example worthy to be imitated surely. Dr. Nystrom is a devoted missionary from Sweden, and works among the Arabs and Kabyles in Algiers. Miss Trotter and the missionary ladies who live in her house carry on much interesting work among the Arab women, whom they visit in their own homes, thus doing work which can be accomplished in no other way, for no man is allowed to enter the houses of the Arab women.

It is said that not even one Arab woman in Algiers is able to read. Hence the Gospel must be *spoken* to them. Books and even Bibles are of no use at all. But the doors of those Arab houses are wide open for the entrance of Christian ladies, who thus find an unlimited field of usefulness. The leaves of the tree of life are for the healing of the nations, and therefore for the healing of the sad lives of the Arab women.

In June of last year, 1892, an attempt was made by the French Government to expel the missionaries of the North African mission from Algeria. M. Waddington's letter to Lord Salisbury ends in these terms : " We hope that the English missionary societies will themselves take the initiative in recalling their missionaries, and save us from the painful necessity in which we should otherwise be placed of having to order them to take their departure from our territory." It is believed that this was intended as a set-off or counter-movement to the position which the French Roman Catholic missionaries were then occupying in Uganda. The political troubles in which those missionaries had involved themselves in that part of Central Africa, and the opposition which they had uniformly shown to the work of Mackay and the other missionaries of the Church Missionary Society at Uganda, had so discredited them in England that the French Government seemed to think that, as the champions of the Roman Catholic mission, they would institute a policy of expelling all Protestant missionaries from French territory in North Africa. The absurd charges of supplying the natives with guns and ammunition and of teaching them to be disloyal to the French were fabricated against the missionaries of the North Africa Mission, most of whom are ladies. There was not a word of truth in these charges ; but any stick is good enough to thrash a dog, and any charge, however untrue, would do to raise odium against those brave men

and women who are doing Christ's work among the Arabs. The secretary of that mission wrote, in the end of June, "We do not yet know how things will go, but the outlook is dark. Still God is above all, and kings and governments are subservient to His mighty will." And the cloud passed away; after a month or two the French Government decided that it would permit the missionaries to remain if they would submit to the French laws, which of course they had always done.

During all that summer of perplexity the missionaries were greatly upheld and cheered by the manifest signs and tokens of God's presence and approval of their work—conversions and baptisms taking place just at the time when it was not known if they would be allowed to remain in Algeria for another day.

North Africa is not far from England. Morocco is only four or five days distant by sea. The journey from London through France occupies less than three days.

Many parts of North Africa are very beautiful. Much of the mountain scenery is exceedingly grand. Across the Bay of Algiers, but at the distance of some fifty miles, there rises the Djurdjura range of the Atlas. While Algiers is basking in the sunshine, and while orange and lemon trees are loaded with their ripe golden fruit, and the almond tree is strewing the paths with its pure white blossom, the peaks of Djurdjura, 7500 feet above the sea level, are gleaming white with the deep snow. Grand Kabylia lies around those rugged mountains.

Algeria, including the slopes of the Atlas, has a fertile soil. It produces freely abundance of corn, while the vine, the orange, the fig, the olive, and the date palm flourish and afford a constant supply of wholesome food.

Morocco is still an independent State under a sultan of its own. The population is estimated at five to eight millions.

Algeria and Tunis belong to France. There are very good roads—the French really excel in road-making. The railways have already been mentioned. The population is perhaps six millions.

Tripoli is a province of the Turkish Empire. The people number, it is thought, about a million and a quarter.

The vast Sahara is practically unexplored; no herald of the cross has yet penetrated its recesses to tell the children of Ishmael, those wandering dwellers in tents, of God's great love to the world.

"Arabia's desert ranger
To Him shall bow the knee;
The Ethiopian stranger
His glory come to see."

Even so is it written in the Scriptures of truth. We can therefore come to the Throne of Grace in prayer for the Arabs; we can give the needful money-support to those who have entered on this most difficult work among the Mohammedans; we can pray the Lord of the harvest that He will thrust forth more laborers into His harvest.

THE PRESENT RELIGIOUS CONDITION OF THE NEGRO IN THE UNITED STATES.

BY REV. A. F. BEARD, D.D., CORRESPONDING SECRETARY OF THE AMERICAN MISSIONARY ASSOCIATION.

The present condition of the negro people is a part of their past history. To-day is the child of yesterday. The heirs of two hundred years of slavery, following uncounted centuries of African heathenism, were four millions in number twenty-seven years ago.

At the close of a desolating civil war they were suddenly freed from bondage. Unable to read, they were ignorant of the world in which they lived. As a class they had no intelligent knowledge of the Scriptures. A few of the more highly favored in Christian families had by their contact come into the possession of certain truths of Christianity, which nevertheless they held in darkened minds. For the most part, the truths which had been told them, and which in some degree they had received, were mingled with the grossest superstitions and held without regard to the verities of the Ten Commandments. The overwhelming majority of the negro population, however, had no such privileges as these. They were in the rural districts as now. The few negroes who lived in cities and who could hope to get some worthy ideas of Christian truth were too few to be counted in the general condition.

The negro preachers—so called—were parrots. They repeated after a fashion what they thought they had heard as they had remembered it. Integrity and purity were not considered. Stealing, lying, and licentiousness were no hindrances to good and regular standing in their religious fellowship. Of chastity they did not know the meaning.

There was not enough of true Christianity to expel the African heathenism which those who were stolen from the jungle had brought with them. Transplanting did not change the tree, nor the mere succession of years its bitter fruit. Their whole life was pervaded by the belief in, and embittered by the terror of, sorcery. Voodooism and fetichism were common. Their intellectual faculties were obtuse and circumscribed beyond a few local associations ; their childish ideas were rich soil for every variety of superstition.

Among the negroes it is true in towns and cities, and especially among house servants, there were exceptions, and of the more highly favored many were earnest and sincere, as well as fervent Christians. At the same time, speaking of the many and not of the few, practical heathenism was "on every plantation, in every hamlet, among the sands of the Atlantic coast, in the forests of the Carolinas ; all through the black belt of Alabama and Mississippi, in swamps of Louisiana, and the bottoms of Arkansas and Tennessee." Slavery gave the African heathen a nominal Christianity, but it did not expel paganism. It did not add to faith, virtue, and to virtue, knowledge.

In the providence of God, twenty-seven years ago this lawful degradation of man came to an end. This is a short time in the history of a race.

I have known people under most advantageous conditions to live twenty-seven years without having accomplished much in life. Twenty-seven years are both swift and short for a people to emerge from the bogs of servitude, in low-down life, in absolute poverty of estate of body, mind, and soul, to acquire true ideas of what Christianity really is, to get away from the inheritances of heathenism, to overcome habits of thought and conduct which had entrenched themselves so as to be ingrained and a part of their natures.

The four millions of people have now become more than seven millions. What has been accomplished?

It may be right first of all to observe what has not been accomplished.

There is a great residuum of the race which has accomplished nothing. Millions still remain in darkness, whose common lot is poverty, whose intellectual and moral condition is but little if any better than it was in slavery. When left to himself and his old-time surroundings the negro is not improving. The degradation and misery among those as yet unsaved are appalling. This is so evident that the superficial observer who forgets that the present is deeply rooted in history, and who speaks from a present impression made by seeing the multitudes of ragged, shiftless, thriftless, idle negroes who crowd into towns and cities, will not hesitate to say that the former times were better than these, and that the negro of to-day has in many ways degenerated from the negro of slavery. In some part it is true that his progress is retrogression, and that his last state is worse than his first. In towns and cities saloons prosper through negro patronage. The evil is incalculable. In slavery days there was a law and a lash for black drinkers. Now a thousand dollars are spent by them in drinking and drunkenness where one was before emancipation.

In the rural communities, also, in many places the degradation could scarcely have been worse in slavery days, and idleness, which was not then possible, is now so common as to become destructive to the negro and a public peril. Slavery never taught self-care nor promoted forethought, and a more thoughtless and improvident creature than the negro who has been left to himself lives nowhere short of absolute heathenism. The blacks who cannot read to-day are in excess of the original four millions when they were set free. Their churches—so called—which existed before the war can be but little better than they then were. The old-time negro religion, which one could hold without virtue or morality, has not ceased to be. That which so easily fitted in with the generations of slave life continues with the untaught generations. There are millions to-day in density of ignorance, in depths of superstition, poor, thoughtless, mentally and morally weak.

It was immediately realized by those who felt called to this missionary work, that a Christian faith could make no real gain among this people by merely proclaiming to them that Jesus Christ is the Saviour of the world, and that now God commanded them to repent. It is not possible to save a vacuum. People with vacant minds cannot honor Christ. Curses brood

in the darkness. In ignorance virtue withers. Righteousness needs knowledge. Hence, first of all, missionary schools were established by Northern Christian churches of different communions. From these have gone teachers into elementary schools, until now two and a quarter millions of ignorant people have already learned to read and to write. Many thousands have taken a generous education. A few have risen, and are leaders to higher and larger life. There are now one hundred and fifty schools for the training of colored teachers. Sixteen thousand negro teachers are uplifting their people. Twenty-five thousand five hundred and thirty schools are to-day teaching a million and a quarter of pupils, and a large proportion of these are Christian schools. They are Christianizing agencies.

It has been missionary work from the beginning until now, and as necessarily educational in its forms as if it were in Africa. One illustration may stand for many. A church was organized and a school by the side of it in Georgia, in an isolated rural community composed almost wholly of black people. The old-time negroes, untaught and untrained, were ready to accept Jesus Christ as their Saviour, and in large numbers were received into the church. In the course of time the church was left for some months pastorless. During this period a wandering and crazed man, who imagined himself to be the Messiah in His second coming, came that way. Ready with the Scriptures and fluent in speech, his earnestness and assertion soon won to himself great numbers of these professing Christians among the negroes, whose emotions became inflamed and whose imaginations ran away with what sense they had. The most frantic performances took the place of their former worship. They acknowledged this crazy wanderer to be their Lord, and rendered him the most absolute worship and servile obedience. Their fields went to weeds and they to starvation until the county authorities arrested this state of things by arresting their supposed Messiah. None of those who had been in the schools fell into this great folly. It was again an evidence that those who will hear the Gospel truly must be able to think and understand.

Most of what has been accomplished has been chiefly organized and sustained by the Christianity of the North. The black churches number at the present time not less than fifteen thousand. The Baptist and Methodist communicants together are two and a third millions. Perhaps there are a thousand ministers who by training and character may be fitted for these fifteen thousand churches. What shall we say to the fourteen thousand churches which remain? A friend testifies, "I have witnessed scenes in the black churches of Baltimore that ought to have been possible only in the heart of Africa." Those who are acquainted with the South know that this experience is rather the rule than the exception.

At the same time the influence of these Christian schools upon the religious condition of the negro people is immeasurable. The children are being taught what Christianity is. Purer churches are organized. Old-time churches are being leavened. Intelligent preachers are displacing the

ignorant and boisterous and superstitious caricatures of ministers. The Gospel is being increasingly proclaimed by ministers whose minds have been somewhat enlarged by the discipline of the schools, expanded by a knowledge of the world's life and thought, and made capable of an intelligent apprehension of the significance of the ministry of Christ. Theological seminaries and Bible schools for the negro have been planted. The churches which refuse to tolerate a preaching that insists on purity and integrity as vital tests of piety are gradually but surely growing less in number. The churches which demand morality and will not accommodate themselves either to pagan practices or pagan superstitions are increasing yearly both in numbers and in strength. Their religious papers and magazines are worthy of great respect. Christian teachers and preachers are filling positions of great responsibility.

It has been a hard battle in unsympathetic surroundings with long entrenched ignorance and evil inheritances ; but after we have taken account of the forces of sin we may magnify our hopes.

The race as a race, above its heredity and hindrances, has been and is growing in self-hood, and there is a steady and an appreciable gain that is full of encouragement.

Twenty-seven years ago, for example, this people had no homes. There is all the difference in the world between a negro cabin in which the slaves herded without legal marriage, without any family name or family permanence, and a true Christian home. Christianity has not many surer evidences of its divinity nor many better products of its power than the refined Christian home, with its saving and ennobling Christian influences.

The progress of a true Christian faith among the negroes may be seen in the wonderful evolution of worthy and refined Christian homes. They are not abodes of wealth, though some are ; but it is simply wonderful to see what new homes with new meanings have been made in a quarter of a century by those who have been brought into the light.

In this consideration one thing is to be remembered. This degradation and evil is not a question of race. Blindness and sin are not peculiar to the negro. All peoples who remain in darkness do the deeds of darkness. Under the shadows of the cathedrals of ancient Italy there cluster thousands of miserable people without hope in the world. Brilliant Paris has its city of low-down people within its city, and Paris was founded two thousand years ago. England has her " bitter cry" of tens of thousands who cannot read, and who live in degradation equal to that of the negro in the United States. The foremost peoples of the earth have with them great multitudes in pitiable life. The great residuum of negro ignorance, sin, and misery is but another illustration that unsaved souls everywhere need to be saved, and that only the Gospel of Christ is the power of God unto salvation. The religious progress of the negro in twenty-seven years shows what can be done. The religious condition of millions shows what ought to be done.

THE RELATION OF MISSIONARIES, TEACHERS, AND COLLEGE PROFESSORS IN FOREIGN LANDS TO THEIR GOVERNMENTS.

BY REV. CYRUS HAMLIN, D.D., LEXINGTON, MASS.

It has been a principle of action rather than of statute that the foreign missionary must take his chance, and must expect little aid when in difficulty and danger from his government. This, however, is peculiarly an American view. No one of the great governments of Europe, Catholic or Protestant, ever asserts it or acts upon it.

It is an unsafe principle, and should be made un-American. Missionaries are scattered all over the heathen and Mohammedan world, and whatever treatment from our Government is accorded to them will be regarded as the measure of its protection to others. If the house of a missionary is assaulted, his windows broken, or if he is personally assaulted, and no penalty follows and no reparation is made, the safety and honor of other Americans, whether merchants or travellers, will not be promoted by it. The peoples of half-civilized lands are very quick to make inferences, and one act of injustice unrebuked will lead to many more of increasing gravity.

The writer would urge the following reasons why government should protect missionaries and teachers against all violence, injustice, and abuse, as it would other citizens.

All other civilized nations do it. France protects her Catholic missionaries with jealous care throughout the world. Italy does the same, as does Austria. Germany is more indifferent, but her missionaries, whether Catholic or Protestant, have never appealed to her in vain. Russia has sent out but few missionaries. Those in Japan and in Palestine enjoy all the power of her diplomacy and navy for their protection. Her jealousy in this regard was one of the causes that led on to the Crimean War.

But the course of England is more worthy of our approbation. Her principle is to protect every man who is an Englishman, high or low, rich or poor, Jew or Gentile. She has no special regard for Jews, but singularly enough, two cases, the most distinguished in the half century in which England has been concerned, have been Jews.

The first, Don Pacifico, was a Jew, but an English subject residing and having business in Athens. The Greek Government took possession of his little store and plot of ground and offered him so small a compensation that he appealed to the English ambassador, who took up his case with some spirit, and demanded a very much larger compensation.

The Greek minister treated the claim with so little respect that the ambassador appealed to his Government at home. In consequence, a part of the Mediterranean squadron took possession of the Piræus until the Greek Government paid Don Pacifico about five times his original demand

and made an apology to the English ambassador. The English demand may have been excessive and unjust, but the object was not to reward Pacifico, but to let the world know that St. Paul's appeal, "I am a Roman citizen," put forth in the form "I am a British subject," shall secure safety and respect in any part of the world.

The more remarkable case is that of Rev. Mr. Stein, for some years an English missionary to the Jews in Constantinople. He went to Abyssinia while the Emperor Theodore was already at loggerheads with the British Government. He was seized, thrown into prison, tried, and condemned to death, but not executed. His two servants, or native associates, were so cruelly beaten that they died. The Christian public of Great Britain were intensely excited about him and other prisoners. Theodore scouted all the measures of the English Government for their release, and at length an army of ten or twelve thousand men was sent from Bombay to secure their release. The army accomplished this, and also killed Theodore and destroyed his capital, Magdala.

Let it be remembered, this was not done to save Mr. Stein as a missionary. The British Government cared precious little for that; but £9,000,000, equal to $45,000,000, were expended to protect the Englishman, whoever and wherever he might be.

England has another principle of action that is wise. When an indemnity has been decided upon, it has to be paid without delay. Governments of a certain class are ready enough to promise compensations which they never intend to pay. Spain and Turkey have done this repeatedly to our Government, because they have learned they can do it with impunity. A promise is readily and cheerfully made, and is announced as a satisfactory settlement. The offending power is even complimented and praised, and is thus encouraged to greater boldness in future outrages.

Treaties secure to missionaries rights which in many cases our Government will not enforce. All Roman Catholic nations, as well as England, protect their missionaries with jealous care. Our treaties secure to us all the privileges of the most favored nation. Nations have a certain solidarity of interests in half-civilized and anti-Christian nations. They are morally bound to support each other when Christianity is assailed. When the English ambassador, after the execution of two so-called "apostates," demanded of the Sultan the formal renunciation of the inhuman law, all the other embassies except Russia supported him in it. This principle should be acted upon in every case. No government so unwise as to disregard legitimate claims for redress will persevere in it against a positive and determined pressure which will secure the approval, and, it may be, the co-operation, of other powers. Any power that refuses to acknowledge treaty obligations puts itself outside of the protection of international law.

But there is a higher principle of action. Christian nations are responsible for the Christian influence which they may exert upon the non-Christian nations. Christianity lies at the foundation of their greatness

and pre-eminence. They can confer no benefit upon the pagan and Moslem nations like that which has made them great. They cannot allow it to be treated with gross and cruel insults without loss of character and without the most serious injury to both parties. There is no occasion for the exercise of warlike force. It is enough if the preparation for enforcing a just claim is made visible. Recently the Sultan sent in great haste to our minister to come directly to the palace. His majesty would settle satisfactorily the Marsovan affair, and there was no need to telegraph for war steamers. Our minister, with great simplicity, denied all intentions of that nature, and refused to go. He might at least have gone and appealed to the Sultan's honor and sense of justice ; but the poor man was new in his place, and afraid to move either to the right or left.

A great nation cannot afford to place itself or be placed in such positions. If the mere report of an ironclad can agitate the palace, the presence of one in Turkish waters would be a powerful protection. Such cases demand no violence, but a preparation to enforce respect and secure justice is absolutely necessary in the present condition of the world. If the magistrate bears the sword in vain, or if he have no sword to bear, the rude, the barbarous, and the lawless will be without restraint. American missionaries have a right to expect in every land the protection and the immunities accorded to the missionaries from other lands. The Catholic missionaries from France and Italy are always treated with respect. No indignities are offered to them. Their schools are never interfered with. They are never mobbed or imprisoned. Their books are never destroyed or interdicted or absurdly defaced by the censor. So long as this treatment is accorded to other nations, we have a right to expect the same. Our treaties secure to us the treatment accorded to the most favored nations, and if our Government will not enforce its treaties it becomes a proper object of contempt. Its prestige, if it has any, departs, and its subjects will often be subjected to the caprice of bigots. American missionaries have never asked for special favors. They know their rights as citizens of the United States. All they claim is that protection which is secured by treaty and which belongs to them as Americans. It is a violation of all the principles upon which treaties are based that any power should confer special favors upon citizens of one nation and treat with manifest disfavor the citizens of another, when common treaty relations bind them all. The Christian public of the United States hopes and expects to see its government take those measures that will place its citizens in foreign lands on an equality with the citizens of any other nation of whatever race or religion. At present throughout the Turkish Empire American missionaries are insulted, mobbed, imprisoned, their dwellings and schools burned, their property seized, confiscated, and no reparation is made with the exception of Mr. Bartlett's house, and that was caused by the mere report that a steamer would be sent to protect American citizens.

CATHERINE PENNEFATHER.

BY JAMES E. MATHIESON, ESQ., LONDON, ENGLAND.

Three links have recently been severed which connected this generation with some remarkable movements of the present century. With the expiring year there passed away, in Glasgow (on December 30th, 1892), the venerable Andrew A. Bonar, in his eighty-third year, best known outside of Scotland by his memoir of the saintly Murray MacCheyne, a new edition of which has just come from the press. One of three noble brothers, all of whom had attained to fourscore years—John Bonar, minister of Greenock ; Horatius Bonar, the Scottish psalmist. Andrew was the last survivor, and of his four hundred and fifty contemporaries who left the Established Church of Scotland in 1843, no one now remains so original as a thinker, so devout in life, or so universally beloved as he. I have before me a letter, written in clearest handwriting and in charming style, dated December 6th, concerning our Lord's premillennial return, which he closes thus : " Keep praying, and believe me your ' brother and companion in tribulation, and in the kingdom and patience of Jesus Christ.' " We look back pensively to that revival time in Scotland fifty years ago, when quickened spiritual life in the Church led the Bonars and so many more to give up their manses and stipends for the truth's sake and for the honor of Christ, the one Head of the Church ; and we look around us to-day and we hear of two clergymen of the Church of England only who have resigned their positions because in faithfulness to our Lord they cannot remain in a communion where, by the recent Lincoln judgment, the full-blown symbolism of Roman ceremonies opens wide the door to Mariolatry and other abominations which were rejected at the Reformation.

On January 10th there was buried at Beckenham, in Kent, a sweet old saint, Mrs. Soltau, aged eighty, who has given her three sons to the mission field—one in Tasmania, one in the Neilgherry Hills, in India, one in the McCall Mission, in Paris, and a daughter who ably superintends and trains the female candidates for the China Inland Mission. A happy mother was she with such children, walking in the truth. Her husband, whose books, " The Tabernacle and its Teachings" and " The Soul and its Difficulties," are much valued, was one of the band of devoted and intelligent men—chiefly gentlemen of Devonshire and the West of England—who originated that quest for more spiritual worship, more scriptural following of Christ, and greater recognition of all the varied gifts in the Church, popularly known as the Plymouth Brethren, though they themselves disclaimed that appellation. Holding firmly as two of their tenets believers' baptism and the hope of Christ's premillennial appearing, they introduced an era of Bible reading among English-speaking people which probably has kept the Church from a more rapid corruption than that which has actually set in, and has by its love of Scripture im-

parted to a multitude of Christians (many of them unconsciously influenced) a habit of habitual and reverent examination of the truth of God, and this in people throughout all the denominations. No true lover of his Bible will undervalue, and none ought to ignore, the blessing which has come to the Church in these days through the ofttimes despised and misunderstood Plymouth Brethren.

On January 12th, at Mildmay, in the north of London, there entered into rest, in her seventy-fifth year, the beloved lady whose name I have placed at the head of this notice. 'Tis twenty years since her revered and honored and saintly husband, William Pennefather, went in to see the King after a life of singular beauty and devotion unreservedly given to Christ, to His Church below, and to the poor and needy of this earth. His father was one of Her Majesty's judges in Ireland, and in that country he commenced his ministry as a clergyman of the Established Church, but transferred his labors to three other spheres on English soil. What stands out prominently in his life as an originator was his conception, when at Barnet, in 1855, to gather together in a conference for worship and mutual edification brethren and sisters from various branches of the Church of Christ. With us to-day, when the idea has long been a *fait accompli*, it is difficult to conceive of the dissuasions and alarm with which the proposal was first entertained even among godly and earnest men. But the invited guests came ; "the number of names together were about one hundred and twenty" (as at the commencement of the Church, Acts 1 : 15) ; a sweet Christian harmony pervaded all the meetings, and their repetition was eagerly hailed. Since then, first at Barnet and subsequently in the iron room transferred to London, and since 1870 in the noble Mildmay Conference Hall there have been held meetings full of interest, oftentimes full of power, wherein believers have been edified and multiplied, new methods of Christian enterprise have been planned, many wearied workers and foreign missionaries have been refreshed and sent forth again to labor more assiduously among Jews and Gentiles.

Fit companion and true helper in all this labor of love was Catherine Pennefather, one of the noble women of our time, who sought no earthly fame or prominence, but could not be hid. On her mother's side she was granddaughter of a former archbishop of Dublin (Cleaver) ; her father was the Hon. James King, son of the Earl of Kingston. He was an admiral in the English Navy and an intimate of William IV., who also was an English admiral ; they were used to address each other familiarly as "King." The monarch sometimes gave it as his opinion that his successor, the Princess Victoria, would be the last sovereign of England. It was he too who, driving through the streets of London about the year 1830, and noticing placards headed "Reform Bill !" (probably the announcement of a public meeting), soliloquized thus : "Reform Bill, reform Bill ; ah ! that means me, I suppose." Mrs. Pennefather was gifted with a noble presence and with a clear and penetrating mind. A London

specialist, called in by her usual medical attendant for consultation the week preceding her death, remarked on coming out of the sick-room, "What a head! Why, it's the head of a judge!" And so it was. Calmness and accuracy of judgment were probably her distinguishing characteristics; but there was none of that usual accompaniment of calmness, there was no coldness, there was deep warmth of love to her Saviour and to all who belonged to Him, and a very special love to those who came nearest to Him in holy living and blessed service; and the attachment to her person which marked all those who were in any way associated with the varied labors of love in which she was an acknowledged leader and a trusted counsellor was probably unique. As President of the Association of Female Workers, numbering 1700 ladies in all parts of the world engaged in various forms of Christian work, I think I may say she stood pre-eminent, not only in their esteem but in their affections; and to one and all how readily and gladly she gave counsel and help and comfort as often as her ministrations were sought for in these directions! To the immediate circle of Mildmay workers—120 Protestant deaconesses and nearly 100 Christian nurses—she was felt to be a "mother in Israel" in her bestowal of sweet spiritual counsel, but to many of them she was as a mother indeed in her affectionate oversight and thoughtfulness for their needs. The love which radiated from the home of Mr. and Mrs. Pennefather was the love which "beareth all things, believeth all things, hopeth all things, endureth all things." An early incident illustrated this trend of mind and heart even in Mrs. Pennefather's childhood. A bee had stung her badly; she ran to her mother and exclaimed, "The bee has kissed me too hard!" She never thought of the bee as angry and hurtful; and this feeling pervaded her conceptions of men and women acting or speaking injuriously, while at the same time she maintained clear and decided views of truth and deplored error. Though hers was a master mind, she sought not mastery, and had no sympathy with that headship of woman which not a few are seeking after in the present day; and when busily occupied in devising and directing work for the redressing of the wrongs of woman by putting their happier sisters upon right lines of ministry on their behalf, she meddled not with any political nostrum for enforcing woman's rights. In truth, she seemed always to be guided into the more excellent way when a choice of paths was presented for selection, and this because she waited upon God and rested not in her own wisdom. For many of her later years her eyesight had failed, and she enjoyed, without the distraction which hinders many others, ample opportunity for frequent secret, silent prayer, and the great day alone shall declare how much her intercessions, ascending to and through the Great Intercessor, have availed in calling down more abundant blessings upon the Mildmay Deaconess Missions, the medical missions and hospitals, the Jewish mission, the Gospel services, the conferences, as well as upon the individual workers in squalid London districts; upon the nurses watching by sick-beds, that

they might use the precious opportunity of speaking a word in season for the Master; upon scattered workers on far distant mission fields; such intercessory help constituting the uniting bond of the whole association of female workers who are now bereaved of their honored and trusted president, whose place it seems so hard and impossible to fill. We way claim, without presumption and without disparagement of others, that Mrs. Pennefather was the choicest embodiment of high-toned spiritual life in combination with that culture which distinguishes delicately nurtured English women, while the woman's work under her guidance and fostering care, in an age remarkable for its development of woman's work in so many directions, has given to the Church many examples of "daughters as corner-stones fashioned after the similitude of a palace," who had been stimulated and sustained by the copy which her life set before them. Let a sympathetic cry ascend, dear reader, from your inmost soul that God would comfort with His own strong consolations the many weeping ones who are now realizing a great personal bereavement, and that He in tender mercy will raise up some one to fill the vacant place and maintain in the unity of the Spirit all represented in the Mildmay institutions—that is, reflecting Christ's image. Its motto is, "Grace be with all those who love our Lord Jesus Christ in sincerity;" and when we see around us such falling away from gospel simplicity, those who have loved and labored for Him in connection with Mildmay do very truly beseech Him to keep this centre as a stronghold for evangelical teaching, seeing He has permitted it to display for so many years past a banner for the truth.

Amid many tokens of reverence and love Mrs. Pennefather's remains were borne away after the funeral service in St. Jude's, Mildmay Park, on Monday, January 16th, to their earthly resting-place, twelve miles off, at Ridge, a quiet resting-place indeed, in a typical English churchyard, where rests the dust of her like-minded husband until the glad day when the trump of God shall sound, "and the dead in Christ shall rise first, . . . and so shall we ever be with the Lord." "Even so, come, Lord Jesus!"

And we "comfort one another with these words."

A VOICE FROM SOUTH AFRICA.*

BY MISS ABBY P. FERGUSON, WELLINGTON, SOUTH AFRICA.

In the June number of the MISSIONARY REVIEW for 1891, under "The Miracles of Missions," was given the story of the Huguenot Seminary at

* For the appeal in behalf of the Lord's work in the diamond fields of South Africa, and for the response of Christian friends to that appeal, we return thanks. The aid has come in our time of need, and has been most precious. Miss Anna E. Bliss, who came with me to Africa nineteen years ago, will be in America until November. Her address is West New Brighton, Staten Island, N.Y. Miss Bliss has had an important part in the work of the Huguenot Seminary from its beginning, and is prepared to advance its interests in any way that she can during the year that she is in America, either by correspondence, by receiving contributions or by speaking in its behalf.—A. P. F.

Wellington. I will add somewhat as to what the Lord has done for us since that article was written.

The branch seminary at the Paarl has grown, until now there are seventy boarders and over one hundred day scholars. Toward the close of 1891 there came requests for two more branch seminaries : one at Bethlehem, in the Orange Free State, and one at Greytown, Natal. About the last of December it was decided to go forward, and our prayer was that the little seminary born at Bethlehem at Christmas time might indeed be the child of the Most High, and that the one at Greytown might also be owned of Him. The Bethlehem seminary was opened February, 1892, under the care of Miss Catherine Murray, the daughter of Rev. Andrew Murray. The branch at Greytown was opened in July, 1892, under Miss Gates, one of our American teachers. Miss Gates writes of a precious work of grace among her girls, and that she has had the joy of seeing all but one converted. Thus God has set His seal upon the precious work.

Our own work at the mother Huguenot Seminary at Wellington is growing, and we are feeling with the increased opportunities that it assumes new importance. Most of the teachers at our branch seminaries are our own graduates. We have sent out over four hundred teachers during the nineteen years since our seminary was established. And now that Africa is opening so wonderfully, we cry unto God that we may be ready to enter every open door in the name of the Lord, and that these dear daughters of ours may be fully equipped in body, soul, and spirit for the service of the Lord. We number on our own staff of teachers graduates of Mount Holyoke, of Wellesley, of Oberlin, besides other valuable teachers from America, Holland, and Germany. The number of our pupils has increased, and for these we are needing increased accommodation. With the help of the colonial Government we have been able to purchase a valuable property adjoining ours, and now we are anxious to put up a large building, giving us more room for pupils, and also a library and class-rooms. We are very anxious also to have a fund to help many girls who are eager for an education and would make good use of it, but have not the means to meet the expense. Our four Huguenot seminaries are for the white girls of South Africa, daughters of European settlers ; and closely connected with this work of Christian education, a great mission work is opening. You have an account of the work at the diamond fields in the Missionary Review for July, 1892. The work here is not only for the thousands of heathen who come to work in the mines from all parts of South Africa, but a helping hand is stretched out also to the Cape natives, who are civilized in part, and the interest of our workers has been deeply stirred for the whole population gathered here from all parts of the world seeking wealth, and yet so many finding only sin and sorrow. There are eight lady workers here. Two mission houses have been bought ; both are nearly paid for ; but we are anxious to put up a small hall in connection with one of them for meetings and evening classes. This work is under

the Woman s Missionary Union of South Africa. Most of the workers have been at the Huguenot Seminary, Wellington, where there is a special class for those desiring training for mission work.

Our Woman's Missionary Society has lady missionaries among the heathen in the Transvaal, and at one station in Bechuanaland. And now the call has come for us to enter new fields. At Johannesburg, the great centre of the gold-mining industries, they are asking us to open a work similar to that at the diamond fields, and the need is much the same. There are the thousands of whites who have gone down through poverty, drink, and sin ; there are many Cape colored people, and there are tens of thousands of heathen from all parts of South Africa, coming to work in the mines a few months and then returning to their own people. And for these we are confronted by the same question, Shall these men carry back to their tribes the vices of civilization or the Gospel of Christ ?

Another door that is open for us to enter is at Mvera, thirty miles to the southeast of Lake Nyassa, a station under the care of a nephew of Rev. Andrew Murray, and bearing the same name. We are asked to send two ladies to this station to begin work among the heathen women and children, and we are asking the Lord, who has opened this door, to show us whom He has called and prepared to enter upon this important service.

It has been for years my prayer that the Lord would make our work all that it is possible for it to become to His glory, and the advancement of His cause. He is answering wonderfully in ways beyond what we had asked or thought. He is showing us more and more that He has planted us here to do a work for Him that shall be far-reaching in this great dark Africa, with its millions of precious souls waiting to be told of the great redemption. The work is not ours, it is the Lord's, and it is in His name we lay it before you in all its departments.

I. We need your prayers and Christian sympathy.

II. We need Christian teachers having a good collegiate education, who will be able to prepare our girls for the positions of responsibility waiting for them. For these we can offer passage-money and a fair salary.

III. We should be glad of workers who could be wholly or partly self-supporting for the various departments of mission work.

IV. We need help in putting up suitable buildings for our Christian educational work. The Government of Cape Colony has given us to understand that it would help us to the extent of £5000 if we could raise the same amount from other sources.

V. We need aid for our buildings at the different mission stations or centres of work.

VI. We need help in the education of girls without means who are anxious to enter upon and would be useful in Christian work, and would be glad to receive the training necessary.

VII. We need help in the support of our mission work. Our Woman's Missionary Union is accomplishing much, but without aid from other lands we cannot enter upon the work opening before us.

SAMUEL METHABATHE, AN AFRICAN EVANGELIST.

BY REV. JOSIAH TYLER, NATAL, SOUTH AFRICA.

Sixty years ago a society of Wesleyan Methodists sent Rev. James Allison and his wife as pioneer missionaries to the Amaswazi tribe, living on the southeastern coast of Africa, about eighty miles from Delagoa Bay. Not disheartened by hundreds of miles of rough travel in ox wagons, they settled among the wild heathen, and soon a large number came to them for instruction. Then an intertribal war disturbed their labors. The Zulus, ancestral enemies of the Amaswazi, came and killed many of their people, and threatened them also. They were driven to Natal, accompanied by hundreds of the poor, homeless natives, and the station "Edendale" was founded, which is now the largest mission station in that part of Africa, numbering nearly one thousand members and adherents.

Mr. and Mrs. Allison, unfitted by their age to superintend so large a station, went to Pietermaritzburg, the capital of Natal, to end their days in rest and quiet. But such true missionaries, seeing the Zulu servants loitering about the streets, especially on the Sabbath, invited them to their house for religious instruction, and established an evening school. Having thus won the natives by kind words and loving desire for their good, they soon had another large station to care for. Christian friends among the English colonists aided them, and a commodious chapel was erected which was well filled each Sabbath.

In 1869, while visiting Mr. Allison, I addressed his congregation, and was much attracted by a young man in the congregation who was smaller than the average Zulu, but had an earnest, expressive face and manner. I learned that his name was Methabathe, and he had come seven hundred miles, from the region of the Limpopo River, to earn money to buy a gun and ammunition, but, having found the Saviour, was soon to return to his people to preach Jesus Christ. "Will he hold out, so far away from Christian teachers and religious training?" I inquired of Mr. Allison. "He is a thorough Christian, inflamed with a passion to save souls," replied he. "I have known him for six years. After parting with him I shall probably never see him or hear from him again, but am sure he will prove a blessing to his countrymen."

A few months later Mr. Allison set apart this native Christian, and with tears prayed that God would go with him, keeping him humble, prayerful, and steadfast in the faith. Both Mr. Allison and his wife were called to their reward without hearing further of the man whom they had brought to Christ.

Nine years later Rev. Owen Watkins, Superintendent of the Wesleyan Methodist missions in the Transvaal, hearing of Samuel Methabathe, sent for him to come and tell his story. With three of his converts the evangelist travelled four hundred miles, and in his simple, graphic way gave

his testimony. He had labored "unknown, unpaid, unvisited, unrecognized by any church, yet remaining steadfast and patiently witnessing for Christ in the midst of persecution and distress as bravely as any of the early Christians."

After leaving Mr. Allison, he had gone back to his country, reported himself to his chief, and asked permission to preach Jesus Christ to his people. This the chief would not allow, fearing that his subjects would rebel against him if told of the great "King of kings," and he threatened Samuel with death or banishment should he be found holding meetings to teach the new doctrine.

In sadness of heart Samuel left the chief, but after much thought and prayer resolved to do what he could. For four years he went about from hut to hut, telling his relatives and friends about the great salvation, praying with them and urging them to believe in Christ. A chapel was built in which the people gathered on the Sabbath for worship, but the chief ordered it to be burned. After his death his wife assumed the reins of government, and proved more tolerant than he had been. Another church was built, a school established, and many natives professed Christianity.

As the work grew, educated men were needed to take charge of the work upon the out-stations. The church selected two men to go to a training school kept by the French missionaries in Basutoland. After two years' study they returned, and the work of the Lord was greatly prospered.

The trial of their faith was not yet ended, however. Aroused by enemies of the Christian religion, this female chief caused the church to be burned, and ordered all Christians to leave the country with their families. With Samuel at their head, two hundred went into exile for Christ's sake. A portion of them settled on a farm which has since been bought by the Methodist Society for them, and which is named "Good Hope."

Soon after hearing Samuel's story, Mr. Watkins visited the tribe and wrote as follows :

"When I got to the foot of the hill on the top of which Samuel's village is now built, some of the people saw me, and at once set up a cry, 'It is ! it is ! the missionary ! our own missionary ! come at last !' There was a great commotion. Then a lot of guns were fired off by way of salute, and then the people rushed down the hill-side to greet me. I stood still at the spot where the first party met me, and waited until all the rest came down. Samuel was away in the bush cutting wood for a school-house, but they sent runners to tell him the glad tidings and bid him hasten.

"I had to shake hands with every man, woman and child until my arms ached again. After that came words of welcome. Tears rolled down many faces as the teacher, Johannes (one who had been to Basutuland), told me how for a long time their prayers and cries had gone up to heaven for my coming, and he concluded, 'Now at last, that we see your face, all the days of our mourning are ended.' I spoke to them very

gently, for I knew their sorrows for Christ's sake had been very great, and told them God's people in England of the Wesleyan Church would not forsake them.

"The teacher thereupon in an ecstasy of joy raised the hymn 'Jesus sought me when a stranger,' and we moved forward. In a little while Samuel arrived, and as it was an occasion to be spoken of in coming generations, he was saluted with three guns. To see that man's face beaming with joy as he saw me in the midst of his people, and to feel the grip of his hand in welcome, amply repaid me for all the hardships passed in coming to visit him. I cannot tell of the long meeting we held and the many matters we talked of, but it was a time never to be forgotten."

Thus through Divine blessing on the labors of Samuel Methabathe an African wilderness has become a fruitful garden. I still seem to see his intelligent countenance as I first saw him in the native chapel in Pietermaritzburg, and recall with admiration the faith of the devoted missionaries who consecrated him so tenderly to the Lord's service. Eternity alone will reveal the good done in heathen lands of which Christian missionaries have been the unconscious instruments.

FINAL FACTS RESPECTING UGANDA

BY REV. CHARLES C. STARBUCK.

The *Allgemeine Missions-Zeitschrift* for January has an article touching these, on the basis of which it appears worth while to make some statements. We do not reproduce the paper or even condense it, but note some things which may now be accepted as certain.

1. The Protestant missionaries were in Uganda many months before the Roman Catholic, so that if there has been any intrusion, it has not been on the Protestant side.

2. The Anglican missionaries, though Evangelicals, have been of no malevolent or calumnious schools, but have steadily referred to the Catholics in terms of respect and friendliness. Exceptions to this rule are so slight as to be microscopic.

3. The thorough ventilation of all the facts of the late catastrophe shows Bishop Tucker and the other English missionaries to have had, neither proximately nor remotely, the slightest share in bringing it on. The passionate and exceedingly unhandsome imputations of Bishop Hirth have dissolved into absolute emptiness.

4. There are more chiefs in the kingdom than places of honor. The religious differences have simply served as a bond of cohesion to the latent parties. The chiefs on both sides have fused intense personal ambition with a fiery religious zeal. The masses on both sides, a small percentage apart, have been moved simply by a spirit of blind feudal loyalty. The

Protestant missionaries have brought this out into full light ; the French priests have thrown a religious halo over the whole of their side, although, being so much the more numerous, it is probably, if there is any difference, even less moved by religion than the other.

5. Bishop Hirth's report, written in the first heat of the collision, is passionate and exaggerated almost to insanity. For instance, he declares that 50,000 Catholics have been sold as slaves. As the later Catholic accounts do not even allow that there are 25,000 Catholics in all, and as there are many thousands left, the bishop's arithmetic is somewhat delirious.

6. Bishop Hirth and his party—the royal party, moreover—were so far from being straitened or oppressed that the bishop, just before the outbreak of the conflict, expresses the belief that Uganda is about to become "a Catholic kingdom." The immediate prelude to the collision was that after the two parties had marched out jointly against the Mohammedans, the Catholics returned *without cause*. The spark that set the fire was the murder of a Protestant by Catholics, and the refusal of the king to deliver the murderers up.

7. The French missionaries have listened credulously and passionately to accusations of Protestant cruelty which are partly altogether false, partly enormously exaggerated. They have, moreover, thrown imputations of complicity in the actual cruelties on Protestantism because the English missionaries, no more than themselves, have been able to restrain a mass of heathen fighters, most of whom knew little more of Christianity than the name, from showing themselves the barbarians that they were. The Protestants patiently awaited Captain Lugard's orders before firing, and he withheld these until the Catholic assault became general. He distributed about one hundred and fifty muskets and rifles on that very morning, but not earlier. He gave no Maxim gun to the Baganda. He urged the priests, as well as the clergymen, to come into the fort, and when there showed them all possible attention.

8. For the fierceness of a civil war, induced, moreover, by their own adherents, the losses of the White Fathers—not, as is often blunderingly written, the Jesuits—have been practically nothing. Most of their goods were in the fort or had been sent south. Most of the buildings had lost only their grass roofs. The "cathedral" was merely of reeds and grass. Had they remained and placed themselves under Captain Lugard's protection, he declares that they would have been spared even their partial losses.

Our Roman Catholic friends complain—and some of them *optima fide* —that the portion of land finally assigned them is out of all proportion smaller than their numbers require. Not knowing how large it is, I cannot undertake to deny that there may be some ground for the complaint. The worthless Mwanga, having been alternately, after some sort of fashion, a heathen, a Catholic, a heathen again, a Mohammedan, a heathen

yet again, a Catholic once more, and for the present a Protestant, would not be his odious self if he could not contrive to impart some element of injustice into any compact which he favored. Yet when a religious party or a political party under the name of religion stirs up a revolt against a superior authority under religious pretenses, and is defeated, it should not think it unreasonable that it suffers some inconvenient consequences from the attempt. The French priests know very well that England, as Dr. Warneck well says, is the most tolerant nation under the sun. Whether they were moved by national or by ecclesiastical dislike, or more probably by a curious mixture of the two, they must not think it strange if the new order of things sets them somewhat in the background. They are in no manner of danger of being persecuted if they do not foment another commotion ; but it would not be strange if, in the distribution of honors and territories, they were a little "discouraged." When a Protestant missionary in French territory expresses dislike of France and regret that England could not have the country—and we know only one such case—we assume, as of course, that he expects his French denizenship to be brief, and is making ready to hand over his work to French Protestants. If our French friends cannot be contented under the English flag, doubtless Cardinal Vaughan or Archbishop Walsh could find them a relief.

PROTESTANT MISSIONS IN BURMA.

BY REV. L. W. CRONKHITE, BASSEIN, BURMA.

These were opened by the Baptists of America, who have been actively engaged in them for the past eighty years. Though they were preceded by a son of William Carey, who after a brief period of labor had retired from the country, permanent work began with the arrival of Rev. Adoniram Judson and wife at Rangoon in July, 1813. They had been led to this field by a series of providences as marked as were the sacrifices by which they subsequently sealed the country for Christ. In 1819 their hearts were gladdened by the baptism of the first convert, Moung Naw. This, however, was speedily followed by persecution. It is noteworthy that a particularly bitter persecution followed almost immediately upon the arrival of a reinforcement of fifteen missionaries in 1834. From the first all progress in the work for the *Burmans* has been in the face of the most serious obstacles ; but the determined hostility of the Burmese authorities to the Gospel has been met in the Divine plan by the transfer to the English, first of Southern Burma in 1826, then of Middle Burma in 1852, and of the remainder of the country in 1885. Judson's great translation of the Bible was finished in 1834. To this he subsequently added a dictionary and a grammar, which have never been superseded. The Burmese theological school begun by Rev. E. A. Stevens in 1838 is still continued at Rangoon,

under the care of Rev. A. T. Rose, and important changes are proposed with a view to its enlarged usefulness. In so brief an outline as this one can only note the names of such heroes of the Burman mission as Hough, Comstock, Wade, Kincaid, Bennett, and Haswell, the latter of whom gave some attention also to the Talign race. Cephas Bennett and wife were connected respectively fifty-six and sixty-one years with the mission. Though Buddhism and the native rulers have done so much to make the Burmese a people peculiarly hard to reach, some real progress has been made. In place of the single convert in 1819, there were, in 1847, 200 ; in 1869, 1000 ; in 1884, 1600 ; while to-day the net number of living Burman Christians is about 2100. The outlook is good for greatly accelerated progress in the near future.

Far more accessible than the Burmese have been the various *Karen* tribes of Burma, the society's work among whom forms one of the noblest chapters of missionary history. For this the way was prepared by their simpler forms of worship, and by the striking likeness between some of their traditions and the early chapters of Genesis. They had it, moreover, on ancient tradition, that some day their younger brother, a white man, would come by water from the West, bringing with him the lost word of their God. The work for the Karens was begun by George Dana Boardman, and the year 1828 saw the first Karen convert, Ko-tha-byu, afterward famous as the Karen apostle. The Ko-tha-byu Memorial Hall at Bassein, given wholly by Karens, and the finest building in the Karen mission, was dedicated upon the fiftieth anniversary of his baptism. Francis Mason and others travelled widely through the Tenasserim provinces, and in 1833 Jonathan Wade reduced the Sgau Karen dialect to written form. The Pwo and other Karen dialects followed later. In 1836 the elder Vinton opened work in Rangoon, and was eagerly received everywhere, as was also Mr. Abbott a little later at Bassein. There, among others, a young chief of fine character received the Gospel. Prospective war with England compelled the missionaries to retire from Burmese territory, whereupon Mr. Abbott removed, in 1840, to Arracan. Thither such numbers of the Karens followed him, running the gauntlet of the Burmese, that the latter were compelled to promulgate an order permitting the Karens the worship of "their God." In five years more than three thousand were baptized in the Bassein district by Mr. Abbott and his Karen co-workers. It was in 1848 that the Sgau Karen pastors of the Bassein district decided at their annual meeting to undertake henceforth the entire support of the work in their own field, a promise which they have grandly fulfilled. Their ninety churches now number over nine thousand members. In addition to their central school, with its four hundred pupils, nearly one hundred lesser schools are scattered among their villages. During the past three years the contributions of the Bassein Pwo Karen Christians have equalled annually one tenth their incomes for the entire membership. The Rangoon Karen field passed from the hands of

the elder Vinton to those of his son, Brainerd, and when both had gone to their reward a son-in-law and daughter of the latter were found ready to assist his widow in ministering to the people for whom the family had already done so much. The field is now prospering in their care, with about eighty churches and four thousand members, supporting fifty schools.

The close of the second Burmese war with England in 1853 witnessed the opening of several new stations among the Karens, among which were those at Henthada, Toungoo, and Shwegyin. At Shwegyin 577 were baptized in the first year, while in the first two years of the Toungoo mission 2000 converts were baptized by the earnest evangelist Sau Quala. Through much peril and schism in the native churches, the work at the latter station has now extended to several Karen tribes, notably to the Bghais, the Pakus, and the Red Karens, the churches having a total membership of over 5000. Newer Karen stations are those at Maubin (Pwo), at Tharrawaddy (Sgau), and at Thatone, where also work is done among the Toungthoos. The total church-membership of the Baptist mission to the Karens was, in 1833, 292 ; in 1847, 6093 ; in 1869, 20,007 ; and in 1892, about 28,000. These have now the entire Bible in Sgau—since 1853—and in Pwo—since 1883—together with portions in some other dialects. Dictionaries and grammars have been prepared in the Sgau, in which dialect also are published three papers. At Rangoon is located the Karen Baptist college. The flourishing theological seminary at Insein numbers over 100 students.

Work among the *Shan* tribes was opened at Toungoo by Rev. M. H. Bixby in 1860. The Shans are a trading people, industrious and intelligent. In religion they are bigoted Buddhists, and as such have thus far proved largely inaccessible to the Gospel. It has, moreover, been necessary until recently to confine the society's work to the immigrant Shans in Burma proper, with stations at Toungoo, Rangoon, Moulmein, and Bhamo. Much pioneer work in the exploration of the Shan States had, however, been done by Rev. J. N. Cushing and others prior to the recent war between the Burmese and English ; and when by this war the Shan States were opened to foreign influence, the society at once took steps to enter. Rev. M. B. Kirkpatrick, M.D., began labor in the remote city of Thibau in 1888, and is being greatly prospered in his work. The Saubwa, or native chief, has been strongly attracted by the Gospel, proving his sincerity both by his treatment of enemies and by his large contributions to the work among his people. A station has also been established at Monè, the head of another division of the Shan States. Mr. Cushing has translated the entire Bible into Shan, and has also prepared a Shan and English dictionary and a grammar.

The *Ka Chins* occupy the mountains to the north and northeast of Burma, and are supposed to number 5,000,000 souls, grouped into numerous tribes and dialects. They are wicked and lawless in the extreme, while yet possessing a basis for noble and sturdy character when wrought upon

by grace. Work was begun at Bhamo in 1877, and has been carried on largely by Sgau evangelists sent out and supported by the Bassein Karens of that tribe. In 1882 the writer had the privilege of witnessing the first Ka Chin baptism, and of assisting in the celebration of the Lord's Supper which followed. The work has been greatly hindered by sickness among the missionaries and by war, but the present outlook is excellent.

Among the *Chins* regular work has been in progress for the past seven years. These people inhabit the western Yomas, being most numerous in Upper Burma. They are nominally Buddhists, but cling strongly to the practices of their ancient demon-worship. Some four hundred have already been baptized, chiefly in Arracan, and the future seems very full of promise.

At Rangoon, Moulmein, and Bassein work is being done among Eurasians and among the Chinese, Tamils, and Telugus, who are flocking to Burma in large numbers. Karen evangelists from Burma are laboring among the Karens of Northern Siam. Meantime, the mission presses at Rangoon, Bassein, and Toungoo are doing much to supply the peoples of Burma with a Christian literature.

To sum up, the American Baptist Mission has in Burma, by its last report, 22 central stations, to which will soon be added Mo-gaung in the extreme north. The work is committed to 139 missionaries and 610 native preachers. The 550 churches, nearly all of which are self-supporting, have a total membership of 30,000, while into the 500 schools are gathered 11,000 boys and girls, bright and teachable.

In 1859 the Society for the Propagation of the Gospel (Church of England) sent out to Moulmein Rev. Augustus Shears to open missionary operations in Burma. One year later he was joined by J. E. Marks, who has since accomplished so much for the education of Burmese youth, and who has for many years been at the head of St. John's College in Rangoon. In 1869 he established work at Mandalay, then the capital of what was left of the kingdom of Burma. Two sons of the king were among his pupils. The troubles which followed the death of the king rendering the continuance of the mission impossible, work at Mandalay was dropped in 1879, but was again taken up in 1886, upon the fall of King Thibau and the acquisition of Upper Burma by the English. In 1877 the Rt. Rev. John H. Titcomb was consecrated the first bishop of the Church of England in Burma. Including Port Blair, in the Andaman Islands, the society has now nine stations, chief among which are Rangoon and Toungoo. A schism in the Karen Baptist churches at the latter station resulted in the accession of many to the English society. At several stations work is being done among the Telugu and Tamil immigrants, notably at Rangoon, where 291 communicants of these races are reported. The latest returns of the Society for the Propagation of the Gospel for Burma give 12 European missionaries, 8 native pastors, and 83 readers and teachers. Of the 2214 communicants, about 1500 are Karens. The various schools afford instruction to 2900 pupils, of whom 479 are girls.

American Methodists have recently established a mission in Burma under the supervision of Bishop Thoburn, with an excellent school for girls and an orphanage at Rangoon. The latest report gives 5 missionaries with 2 assistant missionaries, and in addition to the work among the English, 40 native church-members and 169 pupils in the schools. A Wesleyan mission has lately been opened in Mandalay, one feature of which is a home for lepers.

In conclusion, there is every reason for an energetic forward movement for the evangelization of Burma. Lying as it does on the great highway between India and China, the country is destined to be of commanding importance as a commercial centre. Already railway projects, connecting it with both empires, are in the air. The country itself is rapidly being knitted together by a system of railways, telegraphs, and river steamers. As an example, it may be mentioned that whereas ten years ago Toungoo was reached from Rangoon by a boat journey consuming from two to three weeks, twelve hours by rail are now sufficient, the trains running both day and night. Even remote Thibau has just been connected with the world by telegraph. Preparatory work in the way of missionary exploration, translations of the Scriptures, and the making of dictionaries, grammars and school-books lies largely behind us. A great plant has been acquired in land and buildings scattered widely over the country. And lastly the complete overthrow of the Burmese civil power, accomplished by the recent war with England, while assuring to the entire country a quiet, enlightened, and humane rule, has also opened to the labors of Christians not only the multitudes of the Burmese, but also fields new and vast among the Ka Chins, Shans, Chins, and several lesser races.

WORK AMONG THE LEPERS.

The Leper Home at Jerusalem.

The woeful appearance of a leper touches every heart. Leprosy embitters the life of its victim ; it incapacitates him for business and excludes him from the society of his nearest friends, and indeed of all persons, except lepers like himself. With all the triumphs of human science, leprosy is admittedly as incurable as it was in Old Testament times and in the days of our Lord's ministry upon earth.

At the end of the year 1892 there were 24 patients in the Home—11 men and 13 women. In general the lepers are contented, cheerful, and affectionate, notwithstanding their sufferings and trials. Their attention is frequently engaged with simple games, and they have entered into these with childlike zest and grateful appreciation. With most, however, the dreadful disease has spread considerably, and at present the majority are suffering severely with open sores. Two have almost lost their eyesight, and a third has for a long time been lying very ill.

One of the greatest trials of these poor creatures is their banishment from home. Who can know the dreary lot of a father who has been deprived of all connection with his family, or the grief and anxiety of a poor mother at the thought that she is estranged from her beloved ones, never to clasp them in her arms again? Yet these are some of the trials which our poor lepers experience every day. Budrus, one of the patients, says, "Were it not for the comfort that we derive from God's Holy Word, we should have died in despair long ago."

God's abundant blessing has rested on the efforts to minister these comforts to the afflicted inmates of our Home. They have daily practical proofs of the love of Jesus. They are constantly fed, cared for, and made as happy as possible in their physical condition. But there is a further and a higher aim. "Our grand object," says the evangelist, "is to win them to the Saviour, to bring them the strong comfort of the Gospel of Divine grace, and to give them in all their misery the message of present peace and an assured future of bliss and glory. In this respect the success has been very marked. Our patients have been wonderfully ready to hail and heed the message of mercy, and the Gospel of Christ has won its way and shed its radiancy into their hearts. Almost all the lepers profess Christ as their Saviour and lead godly and consistent lives. The Word of God is loved and respected by both Moslems and Christians."

Daily worship is conducted at the Home. The Arabic language is very full and rich, and the Arabic Bible uses many terms unknown to the ignorant and untaught Moslems, who are the majority of our patients. The Arab catechist comes on Sundays and Wednesdays to conduct worship in the little chapel of the Home, and to visit the bedridden in their dormitories. The services in the chapel have been the means of soothing the suffering of the lepers, and of turning their sighs and sorrows into joy and gladness. After the service the lepers are allowed to ask or say anything, and their questions and remarks are sometimes touching and instructive. What hope have these poor sufferers in this life? Ah! they know that they are the victims of the most terrible disease incident to humanity, that they are outcasts and have lost everything, that they are dragging on through agony and distress to a weary and inevitable end. But they are fully assured that there can be none too miserable, too degraded, too repulsive for the Master. They will tell you that notwithstanding their terrible disease, they have found their all in Jesus. Some of them even praise God for their misery; they say it has led them to the Fountain open for all sin and uncleanness. "Leprosy is nothing to me," says Hussein, "as long as the Lord is on my side." "Surely," says Smikna, "it is better to be a leper, and have fellowship with Christ, than to be in good health and far away from God."

Three of the best inmates have been called away to their eternal rest during the past year. Their dying testimonies were all to the fulness of joy which they experienced. As one of them, Salieh, was dying, he was

asked if there was peace. "Yes," he whispered, "there is peace, there is light, there is joy." Another, a young Greek priest, on whom were dependent for support a widowed mother and her children, said, as his spirit was leaving his wasted body, "Whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."

There is a Bible woman whose special duty it is to work among the poor lepers outside the asylum, and invite them to share its privileges. Strange to say, neither this invitation nor the Gospel itself has found much acceptance with these outcasts. Begging by the roadside has become a second nature to them, and they cannot give it up, even for daily food or nursing and care. Lepers who are unable to walk any more will be carried out to the roadside on a donkey and lie there displaying their sores to attract the pitying gifts of passers-by. In summer they often remain out-of-doors all night with the ground for a bed, a stone for a pillow, and a cloak for a covering. Recently an old man met with a singular accident. He had lain down under a wall to sleep, and put his food on the wall. During the night a dog jumped up to get it and knocked down a large stone on the old man's head. He was terribly injured, nevertheless he would not consent to be removed to our asylum.

Poor sufferers who are past begging are found in the government house for lepers at Siloam. These accept medicine and food, and permit their visitors to bind up their wounds. They also listen to the tidings of Jesus, the Good Physician. Sometimes those who have been absent begging, come in. Some of these are willing to have their wounds dressed, while others ask for the bandages, etc., saying that they will do it for themselves. But they would probably sell what was given them, and that is certainly not the purpose of those who visit them. Spiritual fruit of this good endeavor has not yet been apparent, but these true friends of the outcast lepers persevere in it, and ask for the support of intercession on their behalf.—*Report for* 1892.

The Lepers of Japan.

The Committee of the Mission to Lepers has just had an application from two ladies of the Church Missionary Society, at Kumamoto, Japan, asking them to aid in establishing a hospital there for the lepers. The following are a few extracts from the letter of one of these ladies:

"I venture to entreat your aid for Japan. It is computed that there are over 200,000 known cases of leprosy. Among respectable people it is regarded as such a disgrace that the person affected is at once shut up in a little room which they never leave until death. Leprosy is more prevalent in this prefecture than in any other in Japan; but the principal garrison doctor here (who has offered his services gratuitously as a consulting physician if we can establish a hospital or aid of any kind) says that from 60 to 70 per cent could be relieved if they had good medical advice at first.

About two and a half miles from this city is a Buddhist temple, to which lepers from all parts of the country come when they have spent their all, and there they drag out their miserable lives, existing on promiscuous charity of the most meagre kind, having no shelter at night, and scarcely any food by day. This island of Kiushiu is semi-tropical, but the winters are severe ; a few mornings ago the thermometer registered 28° out-of-doors, and two days ago 26°. The sufferings of these heat-loving creatures must be intense, for in summer we have from 90° to 98° of heat. Very little pity is bestowed upon them, because the Japanese say they—the lepers—cannot be human beings ; that no human creature could have such a mysterious and incurable disease—it is not a human ailment, etc. The name for them is *Hinin*, which means outside of humanity.

"My friend and I wrote home to our society—the Church Missionary Society—offering ourselves as workers among the lepers. Our letter has been very favorably considered, and meets with the heartiest approbation of our bishop here. Our idea is, if possible, to build a hospital by special subscription. Several hundreds would be necessary to build and furnish it. The few Japanese who know of our desire are full of approbation. One of our Christians said to me, 'It will do more for Christianity in Japan than anything that has been done ; my people can argue as cleverly as your people about religion, but they know nothing of such love as this.' The garrison doctor of whom I spoke, said, 'Only Christians would think of such a thing.' He showed us over one of the city hospitals and asked the surgeon-general of the garrison to meet us ; we afterward met others of the doctors ; they all offer every encouragement."

Rangoon Lepers.

Henry Charles Moore (late of Rangoon) writes as follows of the need in Burma :

"Forty years of beneficent English rule have changed Rangoon from a collection of bamboo and mat huts, built over a malarial swamp, into a large and wealthy city. Pilgrims, as of yore, flock from all parts of the country, to kneel on the platform of the golden pagoda, and repeat the Pali sentences which they committed to memory while children in the Buddhist schools. They gaze in admiration at the wonders of the famous building—the tall gilded and jewelled spire glittering in the fierce sun with a brilliancy that is perfectly dazzling ; the huge images of Gautama Buddha ; the hideous dragons ; the horrible frescoes, and enormous bells. Truly the place is magnificent in its barbaric splendor ; but there is one sight which fills every visitor, be he pilgrim, tourist, or European exile, with pity. On the steps of the main staircase which leads to the pagoda platform sit, from morning till night, a number of poor Burmese lepers, who hold up their maimed hands and beg with husky voices from the passers-by. The condition of the lepers there and in other parts of Rangoon is something terrible. Most of them have their faces disfigured

by the fearful disease, many are blind, and some that I saw were so mutilated about the hands and feet that they were compelled to crawl about on their elbows and knees. Unfortunately the number of lepers in Rangoon increases yearly and will continue to do so, for as the railways open up the country, the lepers will quit their native villages, where they are burdens to their friends, and go down to Rangoon to beg at the golden pagoda. The pilgrims as they hurry by respond generously to their afflicted countrymen's appeals ; but, nevertheless, leprosy is a subject which a Burman will not readily discuss with any one, for he dislikes the very mention of it, preferring to forget, if possible, that the fearful disease exists. If by chance he should talk about it, he declares that lepers are being punished for their sins in a previous existence, and that if they lead meritorious lives they will be born again and live free from the terrible taint. It is quite certain, therefore, that while the Burmese remain Buddhists there is little probability of their ever establishing leper homes ; but cannot we at home do something for the poor Rangoon lepers ? The Mission to Lepers in India would gladly start a home in Rangoon ; but their rapidly extending work and the increasing demands made upon them render it impossible for them to do so, unless they receive the necessary funds. If they do open a home, it will do incalculable good, and once started, it will receive liberal support from the wealthy merchants, European and Asiatic, who reside in Rangoon. A proof of this has been already received, an English resident hearing of the proposed home having generously offered to give twenty acres of ground as a site for it. This offer, coming from a gentleman who resides in Rangoon, proves unmistakably that the great need which exists for such an institution is recognized in that city, and it will be a great pity if through want of funds no advantage can be taken of it. The home would be conducted on the same lines as the one which the Mission to Lepers in India support in Mandalay. That home was started by Rev. W. R. Winston, of the Wesleyan Missionary Society, who collected funds, and had the place built previous to his departure from the country on furlough. Upon his successor fell the duty of gathering in the first inmates, and this he did by going himself to their haunts and persuading them to enter the home. Now, knowing and thoroughly appreciating its advantages, they come in willingly, and at present there are over fifty inmates. A home at Rangoon would undoubtedly be as successful as the one at Mandalay."

(Contributions for the above objects may be sent to Wellesley C. Bailey, Secretary and Superintendent of the Mission to Lepers in India, 17 Glengyle Terrace, Edinburgh, who will gladly give any information in his power.)

ANSWERED PRAYERS.

BY MRS. MARIA J. BULLEN.

Rev. George Dana Boardman, who a year later became the first missionary to the Karens, in 1827 established himself among the Burmans of Moulmein, which had just previously come under English control. The Martaban River separated it from the province of Martaban, which was still Burman territory, and the resort of thieves and cut-throats, from the opportunity it afforded of plying their infamous occupations. Armed companies of twenty or thirty would frequently go over to Moulmein and commit the most daring depredations, and even taking life when resisted, and destroying entire villages when found defenceless and unarmed. They had but to recross the river to be out of reach of the English.

Moulmein had been made the capital of British Burma, and Mr. and Mrs. Boardman were invited to make their home at headquarters, but they declined from a desire to have the freest intercourse with the Burmans. Mr. Boardman therefore built a frail dwelling on a spot which, however lovely, was very lonely, and to Jehovah he committed himself and family for safe-keeping. In about a month they were visited at night by the dreaded robbers; but the Lord kept watch, and husband, wife and infant child were held in profound slumber. Not a hair of their head was touched, and no alarm of danger disturbed them, and so the danger passed.

George Dana Boardman, Jr., son of the missionary, at the age of six years was in a native rowboat on his way to the ship which was to bear him to the United States. He was in care of the missionaries Jones and Dean; but the little company was attacked by brutal pirates bent on securing a box of letters standing in the middle of the boat, which they supposed to contain treasures such as they were seeking. One of the boy's protectors was thrown overboard and the other, not so easily disposed of, received wounds with spear and cutlass. The poor child, hidden from sight behind a bench, saw Mr. Dean reeling and bleeding on the bottom of the boat. Another blow from a fishing spear with barbed points penetrated the wrist, from which the heavy wooden handle was left hanging! A pale face appeared at the side of the boat, and Jones is dragged in, saved from the waves, but saved for what?

Was it a mother's prayers that made these fierce men stop their attack and by gestures explain their desires? The box was gladly given up to them, and the pirates left as suddenly as they came.

Great was the peril of Dr. Jacob Chamberlain, of the Arcot Mission, India, in a walled town in Hyderabad. The natives, in a rage at his telling of a different God from theirs, bade him leave at once. He replied that he had a message which he must first give; but they declared that if he should say another word he would be instantly killed. He saw them standing with arms filled with paving stones, and heard them say one to

another, "You throw the first stone, and I will throw the next;" but he lifted his heart to Him who can subdue man's angry passions, and asked leave to "tell them a story," with the understanding that then, if they pleased, they *might* stone him.

It was the "old, old story" that he told them, beginning with the birth of Jesus. When he spoke of the cross, and explained that the agony there suffered was for each one of them, they listened with wonder. Surely God was speaking through the words of the missionary. Their anger ceased; their hearts were touched; they threw down their paving stones. After telling of Jesus Christ's cry, "My God, my God, why hast Thou forsaken Me?" of His resurrection and ascension to heaven, and of the glorious offer of salvation for all, Dr. Chamberlain said he was done—now they might stone him. But he had nothing to fear, for those men, lately so infuriated, were weeping. They gathered around to buy his books, that they might read for themselves of these wonderful things.

Eugenio Kincaid, while descending the Irrawaddy, after an exploring tour in the northern part of Burma, found himself beset with dangers. Civil war prevailed, and bands of banditti were prowling about, robbing, burning villages, taking prisoners, and committing the most appalling deeds of violence. Kincaid, accompanied by four Burman boys who had been under his instruction, was in an open boat. At a certain village near the river he was told that his course would take him through a deep ravine where many robbers had their headquarters. He soon saw a boat of armed men approaching, but the displaying of a musket which he carried, according to the order of the governor, sent the robbers back toward the shore, and a second boatful was similarly repulsed. Soon, however, the ruffians returned, largely re-enforced; five or six boats came toward him at full speed, their armed occupants looking like fiends and uttering terrible yells. Mr. Kincaid's little crew was in abject terror, and surrender seemed his only course. When his assailants were within hailing distance, he spread out his hands, saying in Burmese, "Come and take all we have." "Sit down! sit down!" was shouted back, and thirty muskets were pointed at him. He answered that "he was a foreigner, and if they harmed him they would suffer for it, for he had been promised protection by the governor." His words had no effect, and a shower of bullets fell about him. In a few moments these desperate fellows surrounded his boat. He was completely surrounded by steel points, and could not move without feeling the points of their spears. "But," he says, "God was with me. . . . In these trying circumstances I lifted up my heart for protection."

Afterward his captors held a council to decide whether they would release him or take his life. At the close of the conference the youngest of the Burman boys came to him and told him the decision, that he was to be *beheaded at sundown.* As the hour approached the men fell into a dispute, and by their loud, excited talk Mr. Kincaid saw that they

were not agreed as to his fate, to which he had resigned himself as the will of God. He took courage, however, and implored protection. The robbers were on the point of fighting one another in their passion, but quieted down, and all of them, even to a man, departed to make a depredation on a neighboring village, and under the friendly cover of the night their prisoners, though weak and worn, escaped.

During Dr. Eugenio Kincaid's passage down the Irrawaddy he was again captured, and from the very outset treated in a brutal manner. He barely escaped being choked to death. His clothing was torn from him ; but when his assailants began to tie his arms as he had seen Burman criminals tied, his brave spirit asserted itself, and he declared he would *never* be tied ; he would resist it till death. The wretches grinned fiendishly, but let his arms remain free. Dragged to a certain spot upon the shore, he was told, if he valued his life, not to step outside a line which they drew around him in the sand. There for six days and nights he was left with no shelter from the hot sun or the night chill. One of his boys divided with him his waist-cloth, and occasionally Burman women passing to and from the river gave him a little food. His boatmen and three of his Burman boys contrived to escape, and the fourth was taken as a servant to a certain chief. Dr. Kincaid's distresses were heightened by the sight of the agonies borne by unoffending Burman women brought from plundered villages. During the sixth day he resolved to attempt an escape to the mountains, although the risk was very great, and discovery would bring instant death. He prevailed on one of the more humane robbers to restore to him his pair of breeches. Night came. His tormentors, after the excitement of the day, slept soundly. Their leader lay but twelve feet from him. Scarcely daring to breathe, Kincaid crept cautiously beyond the guards, and then made his way as fast as his enfeebled state would allow to the entrance of the jungle, and by noon had reached the mountains. He was two hundred miles from Ava. Stiff and weak, often burning with thirst and suffering the pangs of hunger, he was tempted to cease his efforts ; but with a prayer to the Lord, he urged himself onward. On the fifth day he came across a man whom he had met before, and induced him to take him in his boat to Ava, where within a few weeks his Burman boys joined him, all feeling that their preservation was almost miraculous.

Bishop Coleridge Patteson was delivered many times from the hands of those who sought to take his life before he finally received his martyr-crown. For example, while on a tour, he landed on an island, and inquiring where the chief lived, the natives offered to conduct him thither. From their excited words, some of which he caught, and especially from their expressive gestures, he became convinced that they meant to take his life. He could do nothing in defence. God alone could protect him. Wishing to escape for a little from the burning sun, he entered a small hut. There, on bended knees, he pleaded for his life, adding, " Thy will be done." Knowing that his own soul was safe, he besought the

Lord for the souls of these darkened ones. Then, rising, he calmly told the natives that he was ready.

God heard his prayer, granting him such peace and serenity of countenance as disarmed his foes. He heard them say, "He does not look like a murderer; he cannot have been a party to our brother's death, therefore we will not hurt him." And he received only kindness at their hands.

Nowhere has the offering of human sacrifices and the practice of cannibalism been carried to such an extent as in Fiji, and consequently the attempt to evangelize its miserable natives was at great risk of life.

In 1839 Messrs. Hunt and Lyth, with their families, stationed themselves on the island of Somosomo, one of the darkest spots in Fiji. It is hardly conceivable that a refined person could endure the horrid sights and sounds to which they were subjected. They soon passed through a terrible experience. During a time of great excitement, when many victims were slaughtered and prepared for their cannibal feasts in near proximity to their abode, they were told that their turn would come. The savages became more and more insulting and defiant, and there seemed to be little reason to hope for escape from this dreadful fate. On a certain night it was felt that the end was near. How helpless they were unless the Almighty should interpose!

Mosquito curtains were hung around the room to hide the little band from brutal eyes that might peep through the reed walls, and they gave themselves up to prayer, determined that their enemies should find them on their knees. In continuous audible prayer hour after hour was passed, until wild cries from outside were heard, and "each voice was hushed and each head bowed lower." But their prayers had been heard. These cries were a call to the savage women to join a dance. God's children again were spared by the interposition of Him who holds the hearts of all men in His hand.

In laboring among the Bechuanas of South Africa, Robert Moffat at one time had nearly been the victim of their gross superstition. A terrible drought had continued so long that many cattle died, and human beings were forced to live on roots and reptiles. A renowned rain-maker was sent for, but his remedies had no effect. Then all, sorcerer and people alike, charged their troubles upon Moffat and his associate, Hamilton. They said of these servants of God: "They bowed down their heads and talked to something bad in the ground. The clouds were afraid of their chapel bell, and when they did show themselves the missionaries looked at them and frightened them back."

At last a native council was held, and a chief and twelve of his men were sent to them. He met Moffat with his spear in his right hand, and declared that the missionaries should be tolerated no longer. "They might leave if they would, but if not, they should be put to death."

Moffat, looking into the eyes of the savage, calmly said, "We are resolved to abide by our post. . . . You may shed our blood or burn us out. . . . Then shall they who sent us know that we are persecuted indeed." Mrs. Moffat stood by with her babe in her arms. Moffat threw open his waistcoat, and said, "Now, then, if you will, drive your spears to my heart." The Lord again heard prayer. The chief was confounded. He shook his head significantly, and said to his followers, "These men must have ten lives when they are so fearless of death. There must be something in immortality."

How many similar proofs of a Divine interposition might be gathered from the experiences of missionaries! Many and amazing as are the recorded answers to prayer, the unwritten history is far more wonderful.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Status of our Anti-Chinese Legislation.

[J. T. G.]

We have lived long enough to hear openly challenged the declaration that "all men are born free and equal." The Burlingame Treaty with China recognizes the "inherent and inalienable rights of man to change his home and allegiance, and also the mutual advantage of free migration and emigration of their (the United States and China) citizens and subjects respectively from one country to the other for the purpose of curiosity, of trade, or as permanent residents." Charles Sumner, William H. Seward, Edward Everett, Caleb Cushing, and other great statesmen of the times accepted, that as the fundamental principle of reciprocity between these two countries. That, too, we have seen relegated to the limbo of impracticable politics.

In 1880 a new treaty was made to the effect that while Americans might come and go *ad libitum*, no Chinese could come here for ten years thereafter. This treaty was honorably enough secured, albeit, as we formulated the "eternal fitness" of the first treaty, it must have amused the older statesmen of China to observe that the "inalienable rights" rule would work both ways only for thirteen years. In 1882 another restriction bill was passed, shutting the gates of the country against all Chinese laborers who were unable to prove a residence in this land dating prior to the passage of that act. In 1888 Secretary Bayard and the Chinese Minister then at Washington agreed on another treaty by which the immigration of Chinese to this country was to be prohibited for twenty years thereafter. That agreement between the two ministers, the Chinese authorities refused to ratify, but instead asked for a commission to arrange a new treaty. This the United States did not agree to. The only existing treaty, it would seem, then, was that of 1880, shutting out the Chinese till 1890, as no other treaty had been made. No other was ever made, hence it would appear that in 1890 we relapsed to the conditions of the Burlingame Treaty.

But further, the treaty of 1880 provided that the Chinese then resident in the United States should "be allowed to go and come of their own free will and accord." In the face of this then existing treaty Congress passed the well-known Scott Bill, excluding all Chinese who were at that hour temporarily out of this country, thus wrongfully and cruelly without any warning cutting off from their business, property, or other rights, 20,000 Chinese citizens under the treaty.

In 1892 the infamous Geary Bill was passed, imposing humiliating conditions on such Chinese as had right of residence after all previous crooked legislation. They must after May 5th, 1892, be tagged, ticketed, branded. Fifty thousand, or three times that number, as the case may be, must comply with what must often prove impossible conditions or be imprisoned and deported.

It appears that, so far as the internal regulations of our country go, a law is of equal authority with a treaty, and whichever bears the later date must be recognized as controlling; the later abrogates the earlier the same as if they were of the same kind. But the law is not unconditional. The Supreme Court has decided that the law, in order to abrogate a treaty, must not be arbitrary and unjust. "Arbitrary power, enforcing its edicts to the injury of the persons and property of its subjects, is not law, whether manifested as the decree of a personal monarch or an imperial

multitude," is the language of our highest tribunal. The law that substitutes a treaty must be within limits set for the law-making power ; it must not contravene the supreme law of the land ; it must be "constitutional."

This is just the quality of our Chinese legislation which is now called in question. It is said that the "six Chinese companies" have subscribed a large sum of money to test this—that is, to let this country say for itself what its law is which they are expected to obey. They say, "Our attention has not been called to any law which makes it a crime for us to advise our fellow-subjects that they have a right to disregard a law which is in violation of the constitutions and treaties." And yet, strangely enough, there are people who talk of this action as rebellious because the Chinese do not first comply with the law, the authority of which they wish to test. That must look to a Chinese laundryman like "flat irony."

But the situation is too grave for satire. The time for registration of Chinese laborers under the act is May 5th. Very few have complied with it at the time of this writing. The requirement that each should be photographed has been waived by Secretary Carlisle as necessary before registry. By request of the State Department, the Department of Justice will, on May 5th, cause a Chinaman to be arrested under the provision of the law and taken before the Federal Court. The case will be advanced to the Supreme Court without delay, and a decision is expected before the summer recess. No less a lawyer than Joseph H. Choate, of New York, will argue the case for the Chinese Government. The principal legal contention, it is said, will be over the alternative of registry or deportation.

The denial of *habeas corpus* to Chinese attempting to land in this country, and the penalty of imprisonment at hard labor for unlawfully remaining here, will also be challenged.

It is not so much the injury to our commercial interests and national standing with the Chinese, nor even the missionary interests involved that concerns us just at this moment. It is rather that the eternal principles of equity may obtain, and specially at an hour when we have the nations as our guests. For this let all good men pray.

The Chinese Question and International Law.*

BY REV. GILBERT REID, CHINAN-FU, CHINA.

The three treatises on international law by Wheaton, Woolsey, and Slüntschle have all been translated into Chinese for the Chinese Government by a learned American (Dr. W. A. P. Martin), who is the President of the Imperial University in Peking and Professor of International Law. The Burlingame Treaty is also especially conspicuous for its clear enunciation of the foundation principles of true international relationship. Our modern legislation, at least on the Chinese question, falls far short of what we have taught in other days. Let us specify a few points.

1. Woolsey, in his "International Law," says, "No nation through its public documents or by its official persons can with right reflect on the institutions or social characteristics of another, or make invidious comparison to its disadvantage, or set forth in any way an opinion of its inferiority." This principle, it seems to me, has been glaringly violated by this Bill of Chinese Exclusion and Registration, making certain uncomplimentary regulations for certain foreigners, (1) because they are Chinese, and (2) because they are laborers. That venerable and distinguished statesman of Massachusetts, Senator

* For a fuller presentation of this subject, in its legal, commercial, national, and missionary bearings, we refer to a pamphlet about to be issued by Rev. Gilbert Reid (Warsaw, N. Y.). Mr. R. has been ten years resident in China. He is the author of a small volume, "Peeps into China," which contains fresh and desirable information and sprightly discussion concerning things in that country. Fleming H. Revell Company, New York, will furnish it.—J. T. G.

Hoar, has said : " These measures not only violate our treaty engagement with a friendly nation, but they violate the principles upon which the American republic rests, striking not at crime, not even at pauperism, but striking at human beings because of their race and at laboring men because they are laborers." The Act as passed again and again refers to " any Chinese person or persons of Chinese descent," making no distinction between those Chinese who are Chinese subjects and those who by birth are the subjects of some other country, as of Great Britain on the island of Hong Kong, or even those who by birth are now the citizens of the United States. That man is a marked man who has Chinese blood in his veins, no matter to what government he may now be subject. As an English journalist in China has said : " It is obvious that no European country would learn with equanimity of the passage of a law singling out its nationals for penal legislation."

2. Sir Robert Fillimore has deduced from the principle of equality the right of a government to protect its subjects resident in other countries, and it may be laid down that a State has cause of complaint if its subjects in foreign countries are denied ordinary justice. The large portion of the Chinese in the United States are still the subjects of China, and China, therefore, has a right to complain at the partiality of treatment meted out to her people.

3. International comity is another duty of nations. " It embraces," says Woolsey, " not only that kindness which emanates from friendly feeling, but also those tokens of respect which are *due* between nations on the ground of right." This principle of comity has been infringed by the insult not only to the Chinese laborers, but the greater international question of insult to the Chinese Government, passing a law against certain subjects of China without regard to the national feelings of China.

4. International intercourse by means of international conference is the essence of international law and the making of treaties. Hence it is that China was induced during the Burlingame era of friendliness to begin the policy of sending ministers and consuls to foreign governments, as well as receive those from other countries. Hence it was that earlier in its history, but by advice of foreigners, China formed a new office to deal with and consult about foreign affairs. The right of conference on matters pertaining to more than one country is too axiomatic to meet any defence. And yet in 1888, when the Foreign Office at Peking asked for further discussion of the treaty made that year between the two countries, but not yet ratified, President Cleveland deemed it best to refuse that request, but signed the Act of Congress which placed greater restrictions on the Chinese than even the new treaty under discussion had defined. It was independent action rather than the conference of two contracting parties. As to the Act of 1892, Woolsey's words may apply : " No State can exclude the properly documented subjects of another friendly State, or *send them* away after they have been once *admitted* without definite reasons, which must be *submitted to the foreign government concerned.*"

5. It is a principle of international law that treaties are a part of the supreme law of the land, subject only to the provisions of the constitution, and that they are binding on the contracting parties from the day of their date. Woolsey, in his " International Law," says : " National contracts are even more solemn and sacred than private ones, on account of the great interests involved, of the deliberateness with which the obligations are assumed, of the permanence and generality of the obligations, and of each nation's calling, under God, to be a teacher of right to all within and without its borders." The opinion of a former attorney-general is cited by the State Department as follows : " Not to observe a treaty is to violate a deliberate and express engagement, and afford good cause of war.

When Congress takes upon itself to disregard the provisions of any foreign treaty, it of course infringes the same in the exercise of sovereign right, and voluntarily accepts the *causus belli.*" Such is the state, then, in which we find ourselves placed as a nation by Congress, in the exercise of its sovereign right, passing the two bills of 1888 and 1892. Our treaties with China are broken, and thereby one principle at least of international law is trampled upon.

In my younger days of studying international law I learned all this, but only of late and as a result of studying this Chinese question have I learned of a modifying principle. Though it makes law rather too complex for an unprofessional mind, it is still our duty to state it as it is. The Supreme Court, in rendering its decision in 1889 on the Scott Bill of 1888, said: "Although it must be conceded that the Act is in contravention of express stipulations of the Treaty of 1868 and of the Supplementary Treaty of 1880, it is not on that account invalid or to be restricted in its enforcement. By the Constitution, laws made in pursuance thereof and treaties made under the authority of the United States are both declared to be the supreme law of the land, and no paramount authority is given to one over the other. In either case the last expression of the sovereign will must control." So Attorney-General Crittenden, in an opinion on certain legislation conflicting with the Treaty of 1819 with Spain, held that "An Act of Congress is as much a supreme law of the land as a treaty. They are placed on the same footing, and no superiority is to be given to the one over the other. The last expression of the law-giving power must prevail; and a subsequent act must prevail and have effect, though inconsistent with a prior act; so must an act of Congress have effect, though inconsistent with a prior treaty."

It is not for one like me to argue the meaning of the law. I merely take it for granted as the right and supreme decision. But it seems to me that three things should be noted if a subsequent act of Congress is to prevail over a prior treaty, and what I here say is also based on the Supreme Court: First, according to another decision of the Supreme Court, if Congress may nullify a treaty with a foreign power, the nullification must be express, and not by implication. But thus far neither Congress nor the executive has either expressly or impliedly abrogated the treaty with China. And hence the treaty is still in force, and not the subsequent act of Congress. Secondly, an act of Congress cannot pass as law and abrogate a prior treaty, if it is arbitrary and unjust, as the Supreme Court has also adjudged. Thirdly, as according to the Constitution, Article VI., Clause 2, all treaties, as well as the constitution and laws of the United States, are the supreme law of the land, so any law which may be proved unconstitutional cannot prevail over a prior treaty. As the clause enjoins, the laws must be "in pursuance" of the constitution to "be the supreme law of the land." And this is what the Chinese, under advice of competent attorneys, are wishing to test—viz., whether the Act of 1892 is constitutional and binding or not. For this reason the mass of the Chinese in the United States are ignoring the regulations of that act.

But whatever the outcome, this much is clear, that it is a lamentable caricature on our American civilization that our national government shall even desire, to pass a law which may break the treaties and the principles of international intercourse. Would it not be better, would it not be a sounder and more honorable policy to seek the path of harmony, either by changing the law or revising the treaty, so that the law shall be in harmony with the treaty in accord with international law, and in pursuance of the constitution?

What is the bearing of all this on missionary work in China? The number of American citizens in China are second on the list, those from Great Britain being the first. The number,

however, is a small one, being a little over one thousand, both men and women. Of this number nearly one half are missionaries. Small though the number may be, it should not be forgotten that they are all representative men and women, delegated to their work by competent religious bodies at home. The work they are doing is also a representative work, representing not only the five hundred or more who are in China, but representing the Christian sentiment of the people in America. This work thus organized likewise occupied, as we have mentioned above, places of influence, and in some cases strategic points of China. Of the twenty-two capitals in China, and every one a very centre of influence, half of them are showing to-day the beneficent work of our American missionaries. Already obstacles, persecution and riots, as much as any one should desire, beset the work of the American missionaries, as well as those from other lands, and need no additional impetus from the reaction in China of our legislation at home.

Whether the bill of Chinese Exclusion will impair the lives and work of our missionaries in China, I regard only as a minor matter. The main question is one of justice and right. Still the question of security or peril is interesting to those here, as well as slightly so to our fellow-countrymen in China. I will not attempt to prophesy wars, bloodshed, or martyrdom, but content myself with plain facts.

Let us first suppose that the Chinese laborers, the Six Companies and their American attorneys, succeed in carrying a case to the Supreme Court in the United States, and obtain the decision that the bill of May, 1892, is unconstitutional. This, it seems to me, will be the probable result, if there can only be the chance to have the case tried. Under such circumstances the effect in China will be nothing dangerous or startling, but none the less there will exist in many a Chinaman's breast ill-feeling and estrangement, and the suspicion of our bad intentions rather than a belief that we Americans are all so good. Furthermore, there may well be a ground of shame, to think that it required a band of plain Chinese laborers and laundrymen to bring our law-makers to terms, and that the Chinese in New York should have to raise $30,000 to engage competent attorneys, and prove before the national Supreme Court that the bill passed by both Houses of Congress and signed by the President is null and void.

Suppose, however, that the law will be carried into effect next May by orders of the Executive, and we shall be called upon to witness a scene similar to the expulsion of the Jews from Russia or their ancestors from Egypt, or suppose, in a milder way, the law will only gradually be applied for the next six months, all through the world-wide Exposition at Chicago, on till the Supreme Court shall meet in October—what then? We will find ourselves in this position: the United States Congress can pass a bill abrogating a treaty; the Chinese Government will then decide that her treaties with the United States are invalid, and that she, too, has a right to make laws and issue orders contrary to the treaties.

Already something of this kind has occurred. According to the American Treaty of 1880, the same tonnage dues or duties shall be granted to goods carried by American vessels as by the Chinese. Well, last autumn the Chinese began to ship grain to Peking on the China merchants' steamers free of duty, under special permits from the Chinese authorities, while duty was still charged to the grain carried on English steamers. By the "favored nation" clause, the same favors accrue to England as to America or any other country. Lord Rosebery, therefore, made a complaint to Peking on basis of our treaty of 1880. The Chinese Government replied that for the present that treaty was broken and the right had lapsed.

The Criticisms on the Decennial Conference.

We saw it alleged in an India paper some years since, that the India army was so decimated by disease superinduced by vice that it was a serious question whether it could be mobilized to meet a great emergency. The remedy was sought in a legalized patronage and supervision of this vice in military cantonments. A great protest of the Christian sentiment in India and Great Britain resulted in an Act of Parliament dissolving this official connection with sin. The India authorities have very tardily, if to any important extent, carried out this decree of the nation. The missionaries have in sections where the military were quartered protested that great hindrance came to their work by the presence of this legalization of vice. All have felt the disgrace of a great Christian government sustaining such relation to impurity.

The Government of India carries on officially the culture of opium for export, largely to China ; and it is claimed that the revenue from this opium culture is absolutely necessary to balance the financial budget of the empire. The India Government has also a license system of intoxicants which has many peculiarly obnoxious features. It fosters instead of restrains ; forces instead of represses their sale.

It was anticipated by many, that when the Decennial Conference convened it would express its condemnation of these offensive public acts of the Government. But the Conference appears to have decided not to pass any resolutions on any subject whatever, as it had no power as a deliberative body. This caused great dissatisfaction, and another adjustment was had that all resolutions be sent to the business committee, who should present such as commended themselves to their judgment. A very strong resolution was presented against State regulation of vice, which was passed amid loud applause—many witnesses say by a vote of "six to one." A small minority asked the privilege to withdraw the resolution for harmony, as it was not unanimously adopted. By a very narrow majority the Conference—many members not voting—finally allowed the committee to withdraw it. This action has subjected the Conference to a great deal of grave criticism for lack of moral courage, and even as sympathizing with legalization of vice. By others it is blamed for vacillation, and by still others for merely stupidly blundering in procedure. It has been asserted that it shows a decadence in ancient missionary enthusiasm under the domination of "Brahmanized educationalists who have ceased to be missionaries." One British editor, who writes with warmth or does not write at all, says the apology given for the withdrawal of the resolutions in the light of the Word of God "shrivels into something worse than insignificance."

The criticisms have been so sharp and so widespread that the missionaries have lost no time in making clear their position in relation to the State regulation of impurity. The first meeting of the Calcutta Missionary Conference, the largest body of missionaries in the world meeting regularly at short intervals, passed a resolution setting forth that they had always unanimously condemned all State regulation of vice as carried on under the now abolished Contagious Disease Acts, and protested against any continuance of the system under the Cantonment Act, and reaffirmed their view that the resolution of the British Parliament abolishing it in India ought to be carried out. The two conferences of the American Methodists meeting in Bombay the week previous had declared most positively against all three of these vices, and that is quoted as showing the missionary sentiment.

A great meeting outside the Decennial Conference to protest against opium culture, and traffic is pleaded to show the real sentiment of the missionaries personally on that subject. It is shown, too, that a great portion of the

agitation against the three forms of vice in question has been fostered and led by missionaries. It is said as an excuse for non-action by the Conference that the licensed impurity is confined to the military stations, and many missionaries, as a consequence, know nothing of it as an obstruction to their local work; the practice of opium-smoking is confined within certain areas, too, and its evil is not known to many missionary fields. These and numerous other statements and apologies are found filtering through the Anglo-Indian and British press to offset the criticisms. It has even been also said that there was no consistency in the Conference condemning the Government while missions continued to receive money from the same in support of their schools and colleges; the missions might better first quit themselves of the charge of being *particeps criminis*.

We have thus tried to state briefly some of the main features of this case, because it is likely to be a subject of controversy for some while to come, whether and to what extent the Conference shirked its responsibility or merely blundered for lack of competent leadership under the pressure of its closing hours. There can surely be no necessity to defend missionaries from suspicions of lagging behind the moral sentiment of the age in the matter of social impurity; we will not brook so much as the suggestion. But the missionaries of India will realize afresh that they have to reckon with a public opinion among their constituency at home.

That the Conference ought either to have stuck to its original decision to adopt no resolutions at all—which we do not concede to be wise—or having grappled with any form of evil should have gone straight to its mark, will, we have no doubt, be the opinion of the Christian world. As it is difficult to judge of motives and some personal prejudices at this distance, the probabilities are that no more serious damage will result than grief that an altogether regrettable affair marred the harmony of so important and noble a body, the largest, and in many respects, the foremost missionary force of Protestant history.

It will be more profitable that we devote our attention to their great thoughts and action on the overwhelming opportunities and responsibilities of the hour in India, where there is a condition of things which will not last. It is only now that the chance of directing whole masses and great movements is ours. The lower classes in India will slough off from Hinduism whether we reach them or not. They will go to Islam or something else, if not to Christianity. The upper and educated classes cannot remain Brahmans. What will they be? That is of vital consequence. There is no reason to believe that the missionary force on the field is incapable nor derelict to duty. They are the best men we can find. They must be criticised, if needs be, but they must be trusted. They deserve our confidence, and will honor it. J. T. G.

The Afro-Malagasy Slave Traffic.

BY A BRITISH RESIDENT IN MADAGASCAR.

Lord Rosebery, at the request of the French Government, has issued instructions to the officers of the British navy and the British consular agents in this country to in no way concern themselves with exercising a police control over the dhows of the various nationalities in the waters of Madagascar; in fact, notwithstanding the right of search and seizure of all vessels suspected of slaving in the waters of this country being specifically stipulated for by Articles 16 and 17 of the Anglo-Malagasy Treaty of 1865, his lordship, according to telegram to hand here, "has directed English ships and the consuls not to search vessels of any flag in Madagascar waters."

This, in many ways, political as well as philanthropic, is a very grievous abandonment of those rights and privileges the British Government were at pains, in the Anglo-French Convention of 1890 regarding Zanzibar and Mada-

gascar, to reserve to England in their entirety; and to avert the censure which, I have reason to know, is in certain quarters contemplated being publicly pronounced, at no distant date, on England's abandonment of her interest in the suppression of the Afro-Malagasy slave-traffic, the attention of the Government should be called to the spirit in which the Zanzibar-Madagascar Convention was concluded.

When placing the Anglo-French Convention before the House of Lords, Lord Salisbury stated: "We have taken the opportunity on both sides not only to reserve all rights and privileges which all subjects of either country (England and France) might have in either country (Zanzibar and Madagascar), but also to give the most explicit guarantee to missionaries and missions, and of freedom of religious practice and religious teaching." And Sir J. Fergusson, then Under-Secretary of State for Foreign Affairs, said during the discussion Mr. S. Smith raised on the convention in the House of Commons, he thought that all might rejoice with them in what he considered to be the greatest step taken in the last half century toward the extinction of that accursed traffic (the slave-traffic). Following up the Act of Brussels, a blow had been struck at the slave trade in its developments and in its sources.

The statement of Lord Salisbury makes clear that it was not his lordship's intention to abandon any British right or privilege. And the utterance of Sir J. Fergusson makes evident that the facility which Anglo-French cooperation would give for the extinction of the slave traffic was one of the main reasons Lord Salisbury had in signing the convention regarding Zanzibar and Madagascar. Indeed, so strongly did the anti-slavery reasons influence the House of Commons that, among other speakers expressing similar approval, Mr. S. Buxton said, in the course of the same discussion: "It was satisfactory to find that careful supervision was going to be undertaken with regard to flying flags of different nations, and no vessel would be allowed to fly the flag of any of the great powers without registration and a proper license. They might thank the Government of France for having conceded what, for some time, appeared to a certain extent against their will—the right of search to all other nations."

This being the spirit in which England and France came to an agreement upon Zanzibar and Madagascar, and this being the spirit in which both Houses of the British Parliament regarded that agreement, Lord Rosebery should reconsider his instructions for Her British Majesty's representatives not to take part in the reduction of the slave traffic in Madagascar waters. Under the lax surveillance of France the slave trade will assuredly increase with great rapidity, and then attention will be influentially drawn to the matter, and when it is generally known that the increase is due to England having for no purpose abandoned her treaty rights, Lord Rosebery will be censured for not pursuing that "continuity of Great Britain's moral policy" which he has recently laid such emphasis upon.

The Opium Habit.

BY REV. WILLIAM M. UPCRAFT, SUI-FU, CHINA.

The opium trade has been called England's sin and China's curse. Both sin and curse it may prove itself to be to both nations yet, ere their hands are free from it.

The present extent of the curse in China is alarming, but still increasing. The western provinces produce enough for home consumption, enormous as that is, and yet leave a margin for export to other provinces.

The vice has fastened itself upon all classes and all ages. Recently the writer was guest with a responsible mandarin, and through him was brought into friendly acquaintance with several other officials and students, all of whom

smoked the drug, and most of them quite heavily.

The earliest memories of many children, both at home among friends and at school, are of opium in its most seductive forms.

One of the most alarming features now is the loss of conscience on the subject. It is no longer a shame to smoke; indeed, it is considered a shame not to smoke when all others are doing so, much the same as it used to be considered a want of tone in any one who could not drink his share with the rest when drinking was more common in Western lands than is now happily the case. Not to smoke is to be strange. In the city of Sui-fu there are said to be over two thousand opium dens, and in the smaller city of Luchow, thirteen hundred such places are reported.

To the question, "Do you smoke opium?" one often gets the reply, "Who doesn't smoke?" a counter-question that is both reply and comment.

Why do they smoke? may be asked and may be answered in a sentence—the moral deterioration of the people combined with the seductive character of the habit. It begins in play, it ends in grim earnest. There is a growing fascination in the way it is taken—this subtle drug. The smoker lies down to it—bliss in itself to an Oriental. Such a position affords an opportunity for the gossip the Oriental loves. The opium becomes a pet to him, he fondles it with his fingers, heats it over the tiny lamp, its fumes enwrap him, and finally send him off to slumber and dreams.

And who shall measure the damage wrought by this facile agent for suicide—they can commit suicide and yet die decently and painlessly!

To the lack of adequate medical attendance and accurate medical skill may be traced the large use of opium. Opium also is a panacea to a people whose medical faculty is in the barbarous condition of that of Europe in the dark ages. The destruction by opium is an added plea for the quick evangelization of China.

The Rev. D. C. Gilmore, writing from the Baptist College at Rangoon, Burma, says:

"The Review for September, 1892, under the caption 'Prayer *versus* Prayer,' called our attention to the appointment by the Hindus of October 30th as a day of special prayer 'to the Supreme Power, that the Hindu religion may be saved from its present degenerate position.'

"In this connection the Review suggested that 'It would be a very fitting thing for the Christian churches of all the world . . . to set apart October 30th as a day of special prayer for these religionists, that God would, in a way they little intend or suspect, hear their cry and answer them.'

"The Burma Baptist Convention assembled at Rangoon in October, 1892, endorsed this suggestion, and the day was—to what extent I cannot say—observed by the Christians of Burma. It was very fervently observed by the Christian students of the Rangoon Baptist College. It was a beautiful sight to see Karen, Burman, and Shan disciples (some of whom were themselves converts from heathenism) uniting in prayer on behalf of the heathen on the other side of the Bay of Bengal.

"But what I particularly want to say is that one of our heathen young men, the subject of much prayer, who is now applying for baptism, says that he was led to seek the Lord by the exercises of that day of prayer for the Hindus. Our prayer for the Hindus of India has been answered by the conversion of a Buddhist in Burma. The boy ascribes his change mainly to the long-continued influence of Christian schools, but says that that day of prayer was the turning point."

The Garos in Assam.—The Rev. E. G. Phillips writes a note, saying:

"The state of spiritual life in the native Church in our field is very encouraging. The first two of the Garo tribe were converted thirty years ago. They began work among their people, and

four years later 40 converts were baptized and a missionary located among them. Since then the growth has been steady, until now there are about 2500 communicants, and there have been probably 4000 baptisms on profession of personal faith. The work is moving on with increasing momentum, and promises in the near future to bring in the whole tribe. More than 700 were baptized during the past year. The great part of the churches are self-supporting in the matter of finances, church discipline, and to an encouraging degree in aggressive church work. The standard of church life is maintained at a higher point than in many parts of Christian lands.

"The Garos are demon-worshippers—one of the many animistic races in Northeast India. Their universal and constant practice of animal sacrifice makes them, I believe, specially susceptible to the teaching of the Atonement."

New Guinea.—Rev. Dr. Steel writes from Sydney:

"The Rev. James Chalmers has got a steam launch for the Fly River Mission. It has cost £1220, raised in Australia. The Rev. W. G. Lawes, of the London Missionary Society, is soon to return to New Guinea with the printed New Testament in the Motu language. There are now 5 European stations of this society under 6 missionaries. There are 80 other stations. The native teachers from Christian Islands of Polynesia are 50, and no less than 30 native Christians of New Guinea are now teachers. There are 500 church-members—baptized on profession of faith in Christ. There are 3000 in attendance at the various schools. Besides the New Testament printed in the Motu language, gospels or portions of Scripture have been printed in five other dialects.

"The Wesleyan Mission in New Guinea has 4 ordained missionaries, 1 lay missionary 2 lady missionaries, 26 teachers, and 1 local preacher. There are 8 churches, 44 communicants, 8 schools, 240 scholars. The heathen attendants on public worship number 5790.

"The Rev. J. W. Mackenzie and wife, of the New Hebrides Mission, after a sojourn of several months in New South Wales, left in improved health on February 15th for their work in the islands. They have been for 20 years among the natives of Efate, and have a Christian people around them. Mr. Mackenzie has carried a new school primer and hymn-book through the press in Sydney. There are 80 hymns in the collection. He has also reprinted a first catechism, after the one prepared by the Rev. John Geddie. There is a catechism on geography also in the volume.

"The Rev. Joseph Annand, M.A., and wife have been in Tasmania for their health before returning to the New Hebrides."

Our editorial correspondent, Rev. Albert L. Long, D.D., of Robert College, has received from Prince Ferdinand of Bulgaria the cross of Commander in the Bulgarian National Order of Civil Merit. An exchange says:

"It is a much-coveted mark of distinction. This is the second Bulgarian decoration he has received. In both cases they were conferred without notice. The first was from Prince Alexander, the cross of a commander in the Order of Saint Alexander, an order instituted by him as a mark of appreciation of special services rendered the national cause. The second is the new order instituted by Prince Ferdinand."

The Free Church of Scotland *Monthly* says: "Dr. Pierson has been delivering to large audiences in Edinburgh and Glasgow the Duff Missionary Lectures. The subjects chosen were those with which the lecturer had already a special acquaintance, and his handling of them was eloquent in a high degree. They will read well, and his book when it is published will certainly prove to be the most popular of the series."

Unoccupied mission territory to the extent of 4,000,000 square miles still exists in Central Africa—an area larger than the whole of Europe. So says Rev. George Grenfell, of the Baptist Congo Mission.

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

The "First Young People's Memorial Church," which Lutheran young people are endeavoring to build at San Diego, Cal., has obtained from them nearly half of the $5000 desired. Only 156 Lutheran young people's societies, however, have yet contributed, and 140 of these are Christian Endeavor societies. As there are about four hundred Christian Endeavor societies in the General Synod branch of the Lutheran Church, it would seem that the success of the undertaking is easily assured.

The Presbyterian Board of Foreign Missions sends out a monthly statement. For March this statement showed contributions from Presbyterian Christian Endeavor societies to the amount of $3582.67. For March, 1892, the sum received from the same source was $1539.22. This is a gain of $2043.45, or 132 per cent! From May 1st, 1891, to March 31st, 1892, Christian Endeavor contributions to this board were $6628.25; during the same months of 1892-93 they were $12,710.06; a gain of $6081.81, or 91 per cent. The board made gains in receipts from Sunday-schools, legacies, churches, and women's boards, but no gain was anything like the gain shown by these figures.

The Illinois State Christian Endeavor Union, through the efforts of that ardent missionary worker, Mr. S. L. Mershon, of Evanston, has set on foot a plan which will be adopted, we hope, by every Christian Endeavor union in the world. It is a "missionary extension course," and has been prepared in connection with the various denominational boards. Eight or nine prominent and entertaining speakers have been secured. Mr. Torrey is among them. Their subjects will all be missionary. Twenty-five places will be carefully chosen as strategetical points throughout the State, and these lectures will be given there at intervals of about six weeks. The course is to be obtained, free, and without collections at the meetings, on condition that all churches with Christian Endeavor societies in the town petition for the course; that local missionary societies co-operate; that the Sunday when the address is given be made a missionary field-day, pastors preaching missionary sermons in the morning, missionary workers holding a conference and prayer service in the afternoon, and a union mass-meeting being held to listen to the address in the evening; that full press notices be given before and after; and that travelling expenses and entertainment be furnished the speakers. This seems to be one of the most practical and valuable of the many devices for the popularization of missionary intelligence that the Christian Endeavor movement has brought into use.

Dr. Clark fell in with forty Christian Endeavor societies in India, only about ten of which had ever been reported to the Boston secretary. This is certainly indicative of a general condition of affairs, and there are undoubtedly many more Endeavor societies in the world than ever appear in the annual report of Secretary Baer.

The Methodist Christian Endeavor Society at Allahabad, India, is quite successful in enlisting in its ranks the British redcoats. Of course this soldier element is a fluctuating quantity, as the troops are moved here and there, but it is a noble work that this society is thus doing. Every active member in this society may be depended upon to offer public prayer.

The Christian Endeavor society in Bombay, India, is so large that it is divided into four divisions, each of which is really a separate society.

The Christian Endeavor society of the Blockley Baptist Church of Philadelphia has established what is called

a "propagation committee," which is planning to hold evangelistic services Sunday afternoons during the summer.

The pastor of the Christian Church of Lawrence, Kan., was absent for a month leading a missionary revival in another town. During this month his pulpit was occupied Sunday evenings by young men from his Endeavor society, and their ministrations met with much success.

The extensive arrangements for the International Christian Endeavor Convention, to be held in Montreal, July 5th-8th, are well under way. Among the speakers already secured are Dr. Cuyler, Dr. Chapman, the Canadian Minister of Finance, Dr. Henson, Dr. Hoyt, Dr. Burrell, Bishop Arnett, Hon. W. C. P. Breckinridge, and many another famous Christian preacher and scholar. Two great meetings will be held simultaneously, in a hall that will seat nine thousand and a great tent that will seat eight thousand.

An excellent Christian Endeavor society exists in the Methodist Church in the historic city of Lucknow, India. Two strong Christian Endeavor societies are also found in the great Dhuramtallah Street Methodist Church of Calcutta.

Christian Endeavorers everywhere have met a severe loss in the death of a noble and beautiful man, Rev. A. C. Hathaway. Mr. Hathaway was the chief promoter of the Christian Endeavor movement among the Friends, and was the president of the Friends' Christian Endeavor Union.

A Christian Endeavor society has been formed in the American Church of Paris, France, whose pastor is Rev. Edward G. Thurber, D.D.

Here is one good result of the Christian Endeavor self-denial week of this year. The president of a certain Illinois society was a confirmed user of tobacco. For that week, as his self-denial, he neither smoked nor chewed the weed, and as a result has determined never again to touch it.

The president of the New South Wales Union writes as follows about the progress of the Christian Endeavor movement in Australia: "There has been steady progress—more especially among the Wesleyan denomination—from a dozen to twenty new societies being reported each month. The spirit of enthusiasm is ever on the increase, and devotion to our movement becomes accentuated every day."

Here is an idea that many a Christian Endeavor society might carry out for the benefit of some missionary worker and the cause in general. Rev. E. P. Holten, of the Madura Mission in southern India, has a camera, which was given him by an Endeavor society in Hanover, Mass. This camera he uses in making pictures of natives and of Indian scenery, which he sends back to the home churches to arouse interest in missions.

The Endeavor society in the girls' boarding school of Madura petitioned their teacher to allow them to go without cocoanut meat in their curry, in order that they might have something to give to missions. When it is remembered that the girls live on rice and curry, and that cocoanut is the most delicious and highly prized ingredient of their curry, the extent of their self-denial can be understood.

The weekly reports of the workers and committes of the Endeavor society of Madanapalle, India, are very interesting. At a recent meeting that Dr. Clark attended, John Yesuratnam reported that, with four others, he had preached the Gospel, within two weeks, to six hundred people in seventy different villages. Lazarus Marian had started a Sunday-school with one hundred and twenty members. J. P. Timothy and others had preached the Gospel on the railway trains, going from one compartment to another, as the trains stopped at different stations. The cars on the Indian railways are built on the English compartment plan, and the Hindoos ride, for the most part, in the third-class cars, which are usually

crowded. Twenty-five workers from the society, on the previous Sunday evening, with a magic lantern, musical instruments, singing, etc., had proclaimed the Gospel to three hundred people in Madanapalle. The total for the week showed that eleven hundred people had been reached by about forty members of the society.

Rev. W. I. Chamberlain, of the Arcot (Dutch Reformed) Mission in India, told Dr. Clark that on one occasion, being asked to show his magic-lantern pictures, he threw them on the white wall of a new Hindoo temple which was being dedicated. So interested were the auditors that the dedication services were deserted, the interior of the temple was emptied, and the priests themselves, with a throng of hundreds of Hindoos, stood for an hour, with wonder and interest, while he explained the story of the cross. Perhaps many missionaries in India and other lands, if provided with so attractive a sermon adjunct, could be as much helped thereby. Here is a hint to our societies at home.

Here is Dr. Clark's account of the way the native Christian Endeavorers of Madanapalle, India, received him, as his party approached the mission about nine o'clock in the evening: "When we were within a quarter of a mile of the gate three white figures suddenly started up from the roadside, peered eagerly into the carriage, and then started off at a 2.40 pace for the mission compound. A little further, three other little ghosts suddenly appeared, gazed into the carriage, and were off like the wind. 'They are looking to see whether we have all come,' says our missionary friend, 'so as to give the signal.' Another two minutes, and we hear the mission bell ring out, and when the bullocks turn in at the gate of the mission compound, a few minutes later, two score of white-robed figures, Telugu boys from the school, are arranged on each side, singing melodiously, in good English and with all their hearts and lungs—

'Glad are we to see you,
Glad are we to see you,
Glad are we to see you,
Glad are we.'

In front of them was another white-robed procession from the girls' school; and they, too, took up the strain—

'Glad are we to see you,
Glad are we to see you,' etc.

Thus all the way to the bungalow marched these singing youths and maidens. Was ever a welcome more cordial or more unique? Our full hearts responded, though we could not sing it so well as they, 'Glad are we to see you, dear Endeavorers of Madanapalle.' For this was the famous society of the Arcot Mission, a pioneer of Christian Endeavor in India."

At the decennial missionary conference held in Bombay, India, last December, the Christian Endeavor Society received many warm commendations from the speakers, who had tried it, and found it admirably adapted to the needs of the young converts.

In four denominations Christian Endeavorers are now engaged in raising money to build "Christian Endeavor mission churches" under the direction of their denominational boards. The fifth denomination to set its Christian Endeavorers to doing this work is the Congregational. They wish to raise, from the Congregational Christian Endeavor societies of the country, $7000 for the Philips Church, in Salt Lake City. This was the first church (now existing) founded by the New West Education Commission.

Here is the Sunday programme of one Christian Endeavor society in France: Church in the morning; an afternoon service; Sunday-school; Christian Endeavor meeting; then in the evening half of the society holds a service in the McAll Mission branch, while the other half, under the leadership of a young lady, a converted Catholic, conducts the evening service in the church.

The Christian Endeavor society in Monastir, Macedonia, gave its self-denial week collection to a struggling church in Bulgaria.

IV.—EDITORIAL DEPARTMENT.

The following letter is one out of many which cause the editors no little perplexity. From the outset we have been seeking to furnish the REVIEW at a nominal rate, or entirely free, to all student volunteers for mission fields who were unable to pay for it, and for a time our friends have helped us by donations given for this special purpose. For every dollar sent us we have, at one-half price, sent the REVIEW to such students. The demand, however, has been so great and the fund for this purpose so exhausted that we can no longer cope with the claims of these young men. One of the editors has paid for a large number of the REVIEWS thus sent to students. But unless some benevolent friends shall give help, this important part of the missionary service of the REVIEW cannot be maintained. And it is our persuasion that the fact needs only to be known that such applications from students far outrun all the means at our disposal to elicit both sympathy and aid. Any contributions, large or small, sent for this purpose to the editors or publishers will be acknowledged on the cover of the REVIEW.

The letter referred to reads as follows :

"DEAR DR. PIERSON : There are 110 student volunteers who are scattered over the English and Scotch universities, and who are willing to take the MISSIONARY REVIEW OF THE WORLD at four shillings (one dollar) and postage extra. The names were sent to Messrs. Funk & Wagnalls, but they reply that the fund for this purpose is entirely exhausted, and the REVIEW cannot be furnished at that price without positive loss to the publishers. May I ask your advice ?

[Signed] "L. B."

The editor replied, assuming the responsibility for whatever is lacking in the price, that these 110 young men might have the REVIEW. But, as already intimated, he feels confident there are many whom the Lord has blessed both with the means and with the heart to give who will gladly join in this good work. A. T. P.

Death of Dr. Mitchell.

The death of Dr. Arthur Mitchell, the able and honored Secretary of the Presbyterian Board of Foreign Missions, which occurred in Saratoga, N. Y., on April 24th, is felt as a great personal loss to the editors of the REVIEW. In Dr. Mitchell the cause of missions loses a warm friend and able advocate. The news of his death will be the occasion of great sorrow.

The Finding of Bishop Hannington's Remains.

Important letters were received from Bishop Tucker up to December 18th last. The most interesting part of them refers to the discovery of Bishop Hannington's remains :

Mumiya's, December 9th, 1892.—Today we came on to a still larger and more populous town, Mumiya's. Our arrival was expected, and so there were great crowds of people with heavy burdens of food standing ready to greet us. I went at once to see the chief Mumiya —a young man of great intelligence. After talking some time with him, it struck me that he must know something about Bishop Hannington. Accordingly, I introduced the subject. He knew in a moment to whom I referred, and spoke of his having lost a thumb. He told me that he begged the bishop not to go through Busoga, but that he said it would be all right, and he would reach Uganda safely. I asked if he knew where the bishop's remains were buried. He told me in reply that he knew nothing about it ; that Mr. Jackson had brought them, but that they had been carried on to the coast. Of course I knew that this was not so, and being convinced that I was somewhere near the spot, I pressed my question further, but without avail. While I was talking to the chief, a young man came up who had been with the bishop on his fatal journey through Busoga. This man said the chief was with him when

he was killed. I then entered into conversation with him, and tried to get some information out of him with reference to the place of burial. The remains, Mr. Jackson told me, had been placed by himself in an iron box. The young man told me very much the same as the chief. Now comes the strange part of the story. I had bidden the chief good-by and had nearly reached the camp when this young man of whom I have spoken came up to me very quietly, and whispered that he knew where the remains were—that they were actually in Mumiya's village, having been buried by Mr. Jackson under a floor of a house. He declined, however, to show me the house himself, but said, "There is a man here who was with Mr. Jackson, and he will show you the place." On reaching my tent, I sent for this man at once, and he told me quite freely that he knew the spot, and would take me to it. I set off immediately with him, in company of Dr. Baxter, and he took us without hesitation to the place. "Here," said he, "is the spot," pointing to a little bush about eighteen inches high. I looked around and could see traces of the house, which had fallen into ruins, and had been taken away. It was a solemn moment to us, standing as we were by the grave of Hannington, murdered seven years ago. There is no doubt that in a very little while all trace of the actual spot would have been lost, as the people had begun to cultivate the ground about it. As you know, this was not the place of the bishop's death, for he fell in Busoga, seventy or eighty miles away. The most appropriate spot for the resting-place of the remains seems to be either in Busoga, where he died, or in Uganda, which he longed and tried so bravely to reach. I think the difficulty of laying them in Busoga will be very great. Even if they were buried there, it would be scarcely possible to raise any permanent monument to mark the spot. After considering the whole matter most carefully, I think the proper resting-place will be in Uganda.

At 6.30 this morning, with six men, I commenced the search. The men dug very industriously for an hour and a half, but the deeper they dug the harder the ground seemed to get. We then determined to try a few feet further away. Soon it became quite clear that there had recently been a disturbance of the earth, and we became very hopeful. In half an hour more our efforts were successful, and the top of the box was discovered. But it had evidently been disturbed since it was placed there by Mr. Jackson. Instead of lying flat, it was at a considerable angle. The lid also had been broken. The people had evidently suspected that something had been buried under the floor of the house, and my idea is that, believing it to be ivory, they had made an attempt to get at it. There was no doubt whatever as to identification. We sent for a covering from the camp, in which the box containing the remains was wrapped. Dr. Baxter and I then quietly and reverently carried it between us. We took it to my tent, and there left it for a time, closing up the tent so as to stop any idle curiosity. Mr. Fisher kindly gave me a long tin-lined box, as it was quite impossible to remove the remains in the old one. Dr. Baxter assisted me in the solemn duty, and then with a lining of some sweetly scented grass that reminded us of the dear home land, we two alone in my tent laid all that was left of the dear bishop in the new case.

Sunday, December 11th.—We had a very solemn service of communion this morning, and in prayer for the Church militant specially thanked and praised God for His servant, Bishop Hannington, whose earthly remains were with us in camp. All in the party were deeply touched, and, I feel sure, have been drawn nearer to God by the affecting events of the last day or two. I hope to carry the bishop's remains to Mengo, and with the Church's service to bury them there—the fittest place, it seems to me, for them to await the resurrection morning.

Our sympathies are extended to the American Baptist Missionary Union in its losses by the late fire which consumed Tremont Temple. We understand that the Missionary Union's Museum, collected through forty years, was totally destroyed. That is an irreparable loss. Another museum may be collected, but there were articles in that, such as Felix Carey's First Burmese Grammar, a perfect copy. Although the permanent records were preserved by the fire-proof vault, yet the loss of all the temporarily exposed correspondence and documents is more than an inconvenience. The offices are at 2 A Beacon Street, Boston.—J. T. G.

Focussing Our Missions.

A suggestion has been made by Mr. Hunter, of Liverpool, for awakening greater interest in the foreign mission

field, and one which, if not original, has at least the merit of going into details. Recognizing the fact that the generality of people think in the concrete rather than in the abstract, it is pointed out that there is very little to take hold of them in the vague expression, "our missions in China." It would be otherwise, however, if they were personally acquainted in some fashion with one or other of the missionaries out there. As we have about fifty missionaries and about three hundred churches here, the proposal is that each missionary should be allocated to the care of a group of six churches. By a diary and correspondence from time to time he could keep the home churches posted up in his work, and they, on the other hand, would be more likely to take a personal interest in the man and his labors than they do now.

The suggestion is one which has long been in practical operation in Scotland, where Church or Sunday-schools have taken some little dusky child for their *protégé* — even at times to the naming of it. A scheme of this kind can always rely on finding a good basis in human nature; let us imbibe or stand for what principle we may, the personal element will always command the greatest interest.

An Example to be Followed.

We publish a letter from one who has himself visited many of the mission fields of the East, and knows from experience that foreign missions are not "a failure." We earnestly wish that his noble example might be far more widely followed.

St. Oswald's, Edinburgh,
February 27, 1893.

Secretary of U. P. Mission Board:

Dear Mr. Buchanan: The cheering tidings received from Manchuria as to the large number of persons who have applied for baptism, showing the marvellous progress of the Gospel in that land, must convince all that the number of converts is limited only by the number of missionaries in the field. It seems to me, therefore, the bounden duty of our Church to increase the staff of our agents year by year, and if the Mission Board sees fit to do this, in order to aid the movement, and, I hope, give an impulse to others, I propose to bear the cost of the salary of an additional evangelistic missionary. While I do not bind myself formally, it is my intention, if the Board accepts my offer, to continue this contribution yearly during my lifetime.

I also venture to suggest whether the Board should not either directly, or through the Synod, make an appeal to our congregations and to our wealthier members to become responsible for the salaries of missionaries in any of our fields they choose to select, so that the number of our staff may be greatly increased.

I am, yours very truly,
Duncan McLaren.

Rev. Dr. Townsend, of Birmingham, England, in his article on "Comity and Co-operation in Missions," in the May number of the Review, says that "one crying want of our mission enterprise is an organ somewhat resembling the Missionary Review of the World, issued in New York, or on the plan of the *Review of Reviews*, which shall be pan-missionary in its scope, catholic in its spirit, wherein news of all missions can be reported, plans of extension discussed, candid criticism indulged in, and fresh enthusiasm kindled in the heart of the Church. It should become the most popular magazine of the day; certainly none would be able to compete with it for freshness, romance, or inspiring power."

Just what our brother here recommends the editors have sought to accomplish in the Review. We design it to be pan-missionary in scope, catholic in spirit, and a magazine wherein news of all missions may be reported, plans of extension discussed, and problems considered. Dr. Townsend could not have better outlined our plan from the beginning, and all we need is hearty *co-operation* to make this magazine supply the very place which this programme proposes. We shall welcome any contributions under any of the departments he mentions, and any requests or suggestions we will give attention to as far as lies in our power. A. T. P.

The Africa-Malagasy Slave Traffic.

L. M. S. College, Antananarivo,
Madagascar, January 17, 1893.

To the Editor of The Missionary Review :

Sir : May I, as a Madagascar missionary, call the attention of your readers to a letter* of a British resident in this country, which appears in your present issue, referring to the certain revival of the slave trade from Africa into this island if the extraordinary instructions of Lord Rosebery on this subject are allowed to go unchallenged by Parliament and the country.

Is it really the fact that a Liberal Government is going, not only to give up all British interests in this island to the tender mercies of a French protectorate, but also to abandon the long-continued honor England has had of protecting the slave?

I am, yours faithfully,
James Sibree,
Missionary of the L. M. S.

British Notes.

BY REV. JAMES DOUGLAS.

From copies of the *Madagascar News* which have come to hand, we find that the missionaries are being raked by two fires. Mr. Henry E. Clarke, missionary in Antananarivo, in a letter thus describes the case : "The Paris papers blame us for not being neutral. The *Madagascar News*, on the other hand, has for months been writing at us for being neutral and for refusing to leave our neutrality. Poor missionaries ! How hard to please everybody—nay, we please neither side !"

In reply the *Madagascar News* says, in effect : "What the missionaries now feel we foresaw and forewarned them of. We knew that their Christian-like resignation to what the future has in store will not save the Protestant Church of Madagascar if France enforces her pretensions on the Malagasy."

A strong case may apparently be made out for both sides of this question. Faith's power is often more seen in quiescence than in agitation or in what may even look like heroic measures. Mr. Clarke evidently believes in the repose of faith and in stilling the storm by believingly stifling the first motion of alarm. "The Malagasy Church," he says, "has passed through two seasons of great trial ; out of both of these it has come both stronger and better. I do not desire further troubles for it—very far from this ; but if they come again I do not fear them ; if only the Malagasy Christians remain firm in their faith in Christ, then all will be well. I believe, not as part of a lifeless creed, but as the expression of a living truth in the words : 'Not by might nor by power, but by My Spirit, saith the Lord of Hosts.'" Mr. Clarke writes like one who knows his God and knows Him too well to fear diplomatic intrigue or the menacing power of the oppressor. Faith's stillness, or, as some may call it, weakness, is greater strength than the might of kings, or, as we should here say, republics.

* Page 449.

"An American missionary, writing from Arcot, in India, says that the Church has two missionaries, of which it takes little account namely, the bicycle and the magic lantern. The former, 'over the admirable roads so largely found in India, makes short tours, and even long ones, rapid and easy, and is much used by the younger missionaries. Of the other agency, large use is made in many places.'"—*Free Church Monthly.*

The Church of England London Mission is now under an eclipse, being at present without a single representative. The "Appeal for Men," issued in April last, has not met with a response. Since then Dr. Battersby has been obliged to relinquish the work for the third time, and has no hope of being able to return ; and Mr. Eric Lewis, amid general regret, has felt obliged to sever his connection with the society.—

The *Church Intelligencer* for February contains several interesting items from Archdeacon Wolfe's journal. The extracts relate to visits made in connection with the Fuh Kien Mission. The following case of conversion, one of many cited, we give in condensed form. A shop-

keeper of the age of fifty who had made some money and retired was robbed one night of nearly all that he had. It was then, in the providence of God, he heard for the first time of the riches that never fail, and he was led by God's infinite mercy and grace to fix his heart on these treasures, and at once became a regular attendant at the church. Wondering at the fact, now to him strange, that he had not heard of these things before, seeing that Christian teachers had been at work in those parts for many years, he began to go about among his neighbors and seek out the ears that were willing to hear the precious news of the unsearchable riches. As a result, several families, both inside and outside the city, have been won over and are now in attendance on the means of grace, their faces set Zionward.

Archdeacon Wolfe, commenting on St. James's description of the little member, says : "No one who has not lived in a heathen, country and mixed freely with heathen and understanding what this tongue utters, can have any conception of the vile, filthy, and atrociously abominable language which this little, vile member can give expression to, especially when brought into play by heathen women ; and it is one of the surest signs of conversion when the tongue has been 'tamed' and its vile habits cleansed and purified. It is often the case," he observes, "that Christians suffer great losses because they cannot give license to the tongue ; and the heathen knowing this, take advantage of it to harass and defraud them of their property." A case is instanced of a man who justified his heathenism on this ground. All the members of the family were Christians but himself ; but he frankly told the missionary it would never do for no one in the family to be able to swear and use bad language ; and as Christians could not do this vile business, he remained a heathen in self-defence and to protect the general interests of the household.

As noted in the columns of the *Daily Telegraph*, reports have reached London from Mr. Hill, the archbishop's commissary to the Niger missions, and bishop-designate of that district in succession to Dr. Samuel Crowther, stating that the native Church demands a second negro bishop, but will compromise upon a division of the see with one European and one African prelate. The archbishop's decision is not yet given, and the equally vexing problem concerning the bishopries of Maritzburg and Natal is still unsolved.

Mr. Eugene Stock, in the *Church Missionary Gleaner* for February, in a paper entitled "A Month in New Zealand," gives the following summary concerning the natives of that island : "Less than forty thousand Maoris remain in New Zealand. Of these the great majority are quiet, professing Christians. About half belong to the Church of England, and about half the rest are Wesleyans or Roman Catholics. The remaining fourth represent the semi-heathen section that either fell away or had never been brought in."

The Rev. T. Harding, a Church of England missionary, has supplied a most interesting account of a preaching tour in the Yoruba country, Western Africa, a stronghold of the most degraded heathenism. He has evidently taken up the work of missionizing these peoples with both hands and an earnest heart, and has done something, as it seems to us, considerable in breaking up the fallow ground. He has utilized the magic lantern with great effect and taught gospel truth by eye and ear to large multitudes. He says, "Without exaggeration, I have taught thousands of people to pray, 'Jesus, Son of God and Saviour of the world, save me ; forgive me my sins, and show me Thy way.' Who can tell how many of these will find entrance into the eternal home ? Jesus knows, and we can often commend them to Him in prayer, and His Holy Spirit can teach them."

The Rev. C. W. A. Clarke, M.A., principal of the Robert Noble College, Masulipatam, contends that the educational missions of India are fully justified by the results. Giant trees have been cut down, the names of some of the largest being Caste, Idolatry, Lying, Lust. "From the Noble College," he says, "God has brought out men who have done great things for Him. One convert was a district missionary in charge of the Masulipatam district; another an evangelist to the Telugu people, mighty in deed and in word; some have taught in our college and our high school in the Telugu country; some are preachers, some laymen, influential and highly respected by their non-Christian brethren, striving to bring home the power of Christ to those who know Him not, by their life and conversation in that station in life to which God has called them. In every one of these cases the convert has had to pass through the fiery furnace of persecution and affliction before he could openly serve Christ or become a witness for Him before his caste brethren." Mr. Clarke is satisfied with the theory and the principles and is also enamored with the machinery. "The one thing *we*, like all other workers for Christ, really do want is more of the power of the Holy Spirit to give life and effect to our efforts."

An appeal is made by Mr. John A. Anderson, in *China's Millions*, in behalf of the unevangelized aboriginal tribes. Three are mentioned—the Ming kia, the Mo-soh, and the Lo-los. In the Ta-li valley there are three hundred Ming-kia villages, numbering many tens of thousands of souls. Mr. Anderson says, "So far as I know, nothing has been done to give them the Gospel in their own tongue. They are very accessible. Both men and women come freely to me for medicine, although often unable to talk Chinese. . . . Although my knowledge of the comparative needs of other provinces is necessarily very small, I believe there is not such a sad sight throughout the eighteen provinces of China as that of which I write. Here are whole tribes, whole peoples, without even a chance of knowing about the Saviour's love."

A mail from Uganda was received on December 23d bringing news up to September 26th. The eagerness of the Waganda to purchase Scripture portions was marked. So tremendous was the crush to obtain copies that Mr. Baskerville was obliged to barricade his house and sell from the window. In ten minutes all the copies of St. Matthew's gospel were sold. Mr. Baskerville says, "We could sell fifty loads, when we only have three to sell."

Miss Holme gives a graphic account in *China's Millions* of the assault on the home of Mr. and Mrs. Huntley, she being at the time their guest. Her testimony is eminently God-honoring. "I praise God for giving me the honor of suffering for righteousness' sake. I shall never fear what man can do unto me; nor the evil day; for I know grace will be given, as it has been in this case. I know the Lord is a very present help in time of trouble. Oh, how much I would like to tell you how the Lord showed His goodness! I do praise Him for allowing me to prove His sustaining grace."

The tidings to hand in *China's Millions* from Kih-chan, Shansi, and Hiao-I, Shansi, are of more than ordinary interest. Many conversions and baptisms are recorded; and also one or two instances of much heroism under suffering. Mr. Lutley tells of a convert named Koh who, because he would not pray to the idols, was accused of being the cause of a drought then prevailing. "They first beat and kicked him, and then tied his hands together, and carried him to a village three *li* distant, where

he became insensible, and they had to drench him with water to restore him; but it was not until evening that, bruised and stiff, they let him go free. They also made him pay a thousand cash to give a feast to the men who had beaten and carried him. It was good," continues Mr. Lutley, "to hear the poor fellow relating how, when they were carrying him, he remembered that Stephen, while being stoned, prayed for his enemies; and he began to pray for his, asking the Lord to forgive them," a proceeding on his part which but increased their rage and brought upon him worse blows.

Another notable case of sovereign change is that of Mrs. Kia, who was formerly possessed by an evil spirit. "She was," says Mr. George McConnell, "a terror to all, even to us. We feared to see her come into our yard; but now she is so changed, fully saved, out and out for Jesus."

The *Moravian Quarterly* is marked by tones of mingled gladness, sadness, and determination. The pioneers in North Queensland have acquired speedily a powerful influence over the natives. Confidence is won in the highest degree, some acquaintance with the language has been made, and since the natives understand a few English words, the pioneers are able to testify to them "of God who is love and of the redemption for sin through the blood of His Son."

Difficulties impede progress in Nicaragua, "but the earnest appeal of the poor Indians for missionaries will quicken sympathy and prayer, before which all obstacles must vanish."

Publications Noticed.

—*A Winter in North China*, by Rev. T. M. Morris (Revell Co., New York and Chicago, $1.50). It is natural that the people at home who contribute generously for missions should desire occasionally some more unprejudiced information, as to what has been actually accomplished, than they can get either from missionaries or from their would-be critics. So the English Baptist Missionary Society sent out two clergymen to visit the Baptist stations in North China. Mr. Morris records his impressions of what he saw and heard, vividly and clearly, showing himself to be a careful and shrewd observer, giving us valuable information as to the country and the people. He discusses the religions of China and the various phases of missionary work, and says that, for extent, character and work, missions in China far exceed his largest expectations. It is a valuable addition to our knowledge of the country and the practical value and actual accomplishment of missionary effort.

—*Madagascar, its Missionaries and its Martyrs*, by W. J. Townsend, D.D. (F. H. Revell Co., New York and Chicago). Dr. Townsend gives the marvellous story of Christianity in the island of Madagascar in a most vivid and interesting way. It is a story with which all Christians, young and old, should be familiar, for it is unique in the history of missionary enterprise. More attention is given at present to the newer and larger mission fields, but the story of the planting and training of the Christian Church in Madagascar is one which will never lose its interest and power.

—*Lives and Work of Rev. and Mrs. Cephas Bennett*, by Ruth Ranney (Silver, Burdett & Co., New York, Boston, and Chicago). Sixty years of missionary life in Burma are here described graphically and tersely. Miss Ranney has succeeded in narrating the lives of her grandparents in such a manner as to transfer to the reader the interest which she herself feels in their work. Dr. Bunker says in his introduction: "The aroma of these lives will pass upon others; and no one can study them without being better." The proceeds from the book will be devoted to mission work in Burma.

V.—THE MONTHLY CONCERT OF MISSIONS.

Africa,* Madagascar,† The Freedmen.‡

AFRICA. §

BY J. T. GRACEY, D.D.

Africa has been described as "one universal den of desolation, misery, and crime." It is a vast country to come under such characterization. It is 1500 miles long and 4600 miles wide. The equator cuts it, and both tropics cross it. Lay its western edge at San Francisco, and it would cover land and sea to the coast of Ireland. Its rivers are its most marked geographical feature. The Nile sweeps through 37° of latitude; the Kongo has greater volume and basin. Of its great inland seas, Victoria Nyanza and Albert Nyanza belong to the Nile, Tanganyika to the Kongo, Nyassa to the Zambesi. Possibly the entire continent was circumnavigated in B.C. 600; but in the Middle Ages it had already become the "Dark Continent," its coast line being unknown beyond Morocco. By the close of the fifteenth century the Portuguese had got far round the Cape of Good Hope. For the next century Africa seems destined to be the wonder of the world. The rapid opening up of its enormous stretches and the marvellous way in which Christianity and civilization are bringing light and hope and liberty to the races of the interior are adding fascinating chapters to the history of the world. Already the whole country is known from Cape Town to Cairo, and soon the telegraphic communication will be continuous from Bechuanaland and Mashonaland along the way of the lakes to Uganda and down the valley of the Nile to Alexandria. Only 35 years have elapsed since the mighty prize of the source of the Nile was wrested from oblivion; and more has been done, so far as any suspicions of history reveal, to reclaim the "Lost Continent" within 30 years than in the previous 3300 years.

The population of the continent is roughly estimated at 200,000,000, or nearly one-seventh part of the people of the globe. The best authorities have agreed that the ethnological classification must, for the present at least, follow language lines. The general conclusion is that the cradle of the genuine negro race is Africa; that of the Bantu, Asia; the one living for ages without the tropic of the East, the other pushing on to its sunny home in the great peninsula. There is known to be a wide difference between the negro and the Bantu races. The Bushmen and Hottentot are related linguistically with Egypt, and have been sundered from the northern element by some great dividing wedge. They differ in appearance, manners, and customs from the Bantu. They were wont to worship the moon, following the sidereal worship of North Africa, and their gods are beneath, never above. The Bantu are lighter colored than the negro, nor is their hair so woolly. The indications are that the Bantus originated in Western Asia, perhaps in Armenia, possibly in the Euphrates. Their mutual relation is traced in language—structure and roots, as close as those of the Aryan family. The Zulu is spoken in Zululand and by half a million in Natal. Dr. Bleek makes 13 classes of Zulu dialects. Sigwamba is spoken from Zululand to the Sofala, inland 300 miles; the Yao in the region east and south of Lake Nyassa; the Nyamwezi east of Tanganyika; the Swahali by half a million of people in Eastern Africa; the Umbundu in Bihe and Bailunda;

* See also pp. 48, 64 (Jan.), 136 (Feb.), 196, 226 (Mar.), 370 (May), 404, 423, 426, 428 (present issue).

† See also pp. 66 (Jan.), 449, 459 (present issue).

‡ See p. 413 (present issue).

§ We draw largely on the following sources as authorities in this study: "Report of Commercial Agent Chatelain on the Province of Angola," with original map, "Reports of the Consuls of the United States, No. 147, December, 1892;" "The Church Missionary Atlas: Part 1, Africa;" "Africa Rediviva," by Robert N. Cust, LL.D.; "The Isizulu," by Lewis Grout; "Missionary Landscapes in the Dark Continent," by Rev. James Johnston, A. T. S.; "Forty Years among the Zulus," by Josiah Tyler.

the Kimbundu, Kongo, and Umbundu in Angola ; the Kongo in Kongo region ; the Mpongwe on the Gaboon River ; the Dikele by 100,000 at the sources of the Gabun (see Grout's Grammar). The "Atlas" recognizes six groups for the continent : Hamitic, Nuba-Fulah, Semitic, Negro, Bantu, Hottentot-Bushmen.

The *religions* are (1) *African pagan*, with witchcraft, human sacrifices, and fetichism ; and (2) *Muhammadanism*. Chatelain says, and all experienced witnesses agree with him, that the pagans all believe in one God, who made and maintains all things, invisible yet ever seeing the thoughts of man, the author of all the good and much of the suffering, who is angry with men and indifferent to the details of their lives. They do not worship him nor represent him by image, nor do they believe that he is contained in any fetich. What travellers generally call gods are inferior spirits, to whom God has intrusted the administration of the natural forces. They fear these and the shades of departed spirits. The images are simply amulets and talismans. Dying, one goes to hades ; dying in hades, he goes to an utterly unknown region. Muhammadanism swept with fire and sword over North Africa in the seventh century, and in the last two centuries has spread over the Soudan, West Africa proper, and on the eastern coast. It has brought some externals of civilization ; but the tribes are in little but name Moslem ; they have changed the fetich from sticks and stones to Arabic texts from the Quran. The whole of the vast inland slave trade is in the hands of these Moslems. Mr. Cust says that Islam is "in possession of the majority of the population of Africa, with a tendency to increase by its own momentum and adaptability to the environment of the pagan African." (3) *Christianity* came to Africa through Hellenist Jews. In the fifth century there were 560 bishoprics in North Africa. The North African Church was swept out of existence by Islam ; the Coptic and Abyssinian churches have been Christian in little more than name. Marshman's "History of Roman Catholic Missions" lays large claim to success under the Portuguese in Kongo and the Zambesi. It is scarcely too strong to say these utterly relapsed into heathenism. "Quick baptisms" by wholesale brought their natural result.

MODERN PROTESTANT MISSIONS date from Moravian beginnings in West Africa in 1736, and in South Africa in 1792. The Church of England began work in Egypt in 1826. The United Presbyterians of America have had the most marked success of modern times in Egypt proper for a distance of 400 miles up the Nile. They have 90 stations with schools, or congregations and schools united, taught by native pastors and teachers ; 1000 Moslem boys and girls are in these schools. The North African Mission is in Tunis, Tripoli, Algeria, and Morocco. So are some others in localities, and numerous organizations of Roman Catholics are in all this region and in the Sahara.

In 1875 Nyassa, "the Lake of the Stars," was circumnavigated, and the Scotch Free Church, Established Scotch, the United and the Reformed Presbyterians soon thereafter began work in this part of Africa.

In November, 1875, Mr. Stanley's challenge to Christendom to enter Uganda appeared in a London paper. Seven months later the first mission party arrived at Zanzibar. The first converts, five in number, were baptized March, 1882. Uganda lies northwest of Victoria Nyanza, and is one of the most powerful kingdoms in East Central Africa. It is a four months' journey from the coast. To carry 250 tons, $250,000 must be paid to 1000 slaves hired out by slave owners. But by the proceeds of the hire of the British East Africa Company, 4000 slaves have effected their freedom. The railway system of 500 miles building from the coast will cover a coast line of 400 miles and 1000 miles inland, severing the slave—caravan—routes. The reverses of the Church of England Mission have been connected with the political situation ;

Mtesa's professed acceptance of Christianity, his return to heathenism, his death, the succession of Mwanga, his hostility and overthrow, his reinstatement under the influence of the Romanist missionaries, his unprincipled conduct—all combined to make a fiery furnace for the martyr church of Uganda. The sacrifice of missionary life has already been enormous. The saintly band of graduates from the English Universities who founded a unique mission with four bases on the eastern side of Lake Nyassa cover a radius of 25,000 square miles in their estimated reach of influence. Thirty-six of these young men and maidens, the flower of English birth, culture, and piety, have found rest in African graves. The mission has nevertheless made marked progress.

Lake Tanganyika was discovered less than 40 years ago. Until lately the route thither was 830 miles from Zanzibar, and took 100 days. Now it is up the Shiré, thence by the missionary highway, "the Stephenson road," uniting the north end of Nyassa and the southern point of Tanganyika. The London Missionary Society began work here in 1874, inspired by the telegram to London: "Livingstone is really dead, and his body is coming home in one of the queen's ships." Livingstone's trumpet call, "Go forward, and with the Divine blessing you will succeed. Do you carry on the work which I have begun. I leave it with you," roused England as well as Scotland. A noble, heroic work, with increasingly encouraging result, has been done by "running the gauntlet of fiery ordeals, enduring the hardship of perilous travel, surmounting obstacles of transit and malarious climates, penetrating regions untrodden by Europeans," but with an ever-widening confidence among the motley population of this territory.

The *Upper Zambesi* missions in the Barotsi kingdom were inaugurated by M. Coillard. This kingdom stretches from the Kafu River to 20° east long., and from the Quando and Zambesi to the watersheds of the Kongo and Zambesi, a strip of 800 miles in length. The mission history, though not its work, dates from 1877; the latter begins with 1885. The mission is international, though under the direction of the Paris Evangelical Missionary Society. The Primitive Methodists have recently entered this region.

The missions of *Kafaria* have been so long familiar to the Christian churches that we make no further mention of them than, that of 650,000 Kafirs in Cape Colony, about one fourth have been baptized; and in Zululand, of 50,000 upward of 2000 are Christians; and in Pondoland, of 150,000, 3000 are Christianized.

In *Katanga* Arnot began work in 1881 by journeying from Natal to Shoshong, and on to Benguela on the West Coast, and then peaceably forced his way into the Garanganze country to initiate Christian civilization. The book by Mr. Arnot, "Garenganze: Seven Years' Pioneer Mission Work," published by the Revell Company, belongs, as Dr. A. T. Pierson says, "in the department, not of *Apologetics*, but of *Energetics*."

The *Southern missionary* region—Damaraland, Namaqualand, Good Hope Colony, Natal, Orange Free State, etc.—needs not detailed reference here. These missions do not cling to the coast, but occupy interior positions. The climate is suited for Europeans, and large colonies have been settled. Islam has never been in the ascendant. Our reference to Mr. Cust's "Rediviva" must in nowise be accepted as commendatory of the idiosyncrasies in his opinions and criticisms. They must stand on their merits, and some of them have decided merits; others wear an *ex cathedrâ* air, as on page 38, about missionary interference with public morals as impertinence, which it may or may not be; but any allusion to their "expulsion" on this account is ludicrous. If anybody has gone to South Africa to stay, it is the missionary.

Angolaland is so interestingly treated in Mr. Chatelain's "Report," that we would like to transfer it to these col-

umns. It can probably be had on application to the proper authorities. The history of Roman Catholic missions under the Portuguese is of use for the warnings of their mistakes and the results. They are now stimulated by the presence of the "Bishop Taylor" so-styled "Self-supporting missions," which extend to many interior stations and have cost lives and money.

Kongoland, with its good waterway through all its great basin, is so prominently in the eye of the Christian public that, vastly important as it is, we need bestow only a paragraph on it in this skeleton reference. At Boma are 800 more or less resident Europeans, 80 of whom are missionaries. The English Baptists entered the Kongo valley in 1878. Through 15 years of struggle, soldiers and heroines of faith have served, suffered, and perished, till "no Christian church has supplied a nobler contingent to the army of martyrs"—the Combers alone would make this record resplendent. Various societies are at work—the American Baptists, the Bishop Taylor, the Kongo-balolo; and the French Evangelical of Paris proposes, if it has not already begun, to enter French territory. Through 12,000 miles of coast or river-line villages and towns are approachable by the missionary.

On the *Gabun*, the coast island of Corisco and the Ogowé, the American Presbyterians, after years of successful work, are hampered by the French Colonial policy requiring the use of the French language in educational work. In the *Kameruns* the English Baptists had a good work, but were substituted by a German mission solely because it had become a German colony—a narrow policy out of joint with the times, and "a shameful breach of the recognized law of missions."

The Niger basin presents a population "untainted" by the evil of contact of European commerce. The Church of England Missionary Society has important stations in the Delta, conducted till very recently by African missionaries; the English Wesleyans penetrated to Quarra, a branch of the Niger. The Soudan, stretching from 8° of lat. to the borders of the Sahara, and 3500 miles from east to west, has a population nearly equal to that of North America; but missionary pioneering has begun. The name of Crowther, "the only colored non-European bishop consecrated in England since apostolic days," will ever stand connected with the Niger region and missions; and Wilmot Brooke's memory will be perpetuated in the Soudan Mission.

The Gold Coast from St. Paul to Cape Palmas has much independent territory, where the English Wesleyan, the Basle and Bremen have done noble work at large cost of life and yet with gratifying results. *Liberia* is patronized only, so far as foreign subsidy of men and money goes, from the United States. Mr. Cust is too emphatic in saying that Liberia, as well as Sierra Leone, has failed to make any impression on the surrounding colored men of the same or cognate African race. It is a marked slip in ethnological reference, for the Afro-Americans represent tribes in most cases from which they are remotely separated, and to our personal knowledge they have done something, and under their conditions a good deal, to "impress" the native races adjoining them. Bishop Taylor's line of self-supporting work in the Cavalla River country has been vigorously pushed, and though hampered, deserves great commendation.

Sierra Leone has an English Episcopal Church, self-supporting. The English Wesleyans, the United Brethren (at Mendi), an American mission from Kansas behind Freetown, as a base for a Soudan mission, represent the work of Protestants. In the *Gambia* region, at Bathurst and other places, the Wesleyans and English Episcopals have long sustained work.

We have made a very incomplete and not a balanced sketch of the missions of the continent of Africa. They are too vast already for an outline of even a dozen pages. We have been obliged

to suppress even the names of the Roman Catholic societies and orders, many of whom have shown illustrious heroism in self-denial and endurance worthy of high admiration. All of them will be found named in Mr. Cust's "Rediviva," which if not complete is the nearest complete reference volume that we can name, and which is invaluable except where the author makes excursions to express his notions instead of judgment; but even these are spicy and suggestive, and of value.

MADAGASCAR AND ZANZIBAR belong to the African system, and should be considered in this group of missions, though the Malagassy belong ethnologically rather with Malaysia. Madagascar is the Great Britain of Africa, but three times her size. Ellis's "Martyr Church" of Madagascar well-nigh ranks as a Christian classic. The London Missionary Society, the Society for the Propagation of the Gospel, and the Friends, as well as the Norwegians, have operated in Madagascar, the pre-eminence belonging to the first-named. All of the islanders are not yet evangelized.

A late number of the *London Chronicle* says: "We have received a printed table of statistics, showing that in our Madagascar Mission (not including, however, the Betsileo district) there are 980 schools; that of the 46,501 scholars presenting themselves for examination, 21,721 brought slates, 19,480 brought Bibles or Testaments; and that 16,206 passed in reading, 12,739 in writing, and 9,334 in arithmetic."

"There is a chain of missions stretching like a great strong backbone through the country from Lovedale to Somerville, a distance of two hundred and fifty miles. There are *two* places at which this backbone just now needs strengthening badly. It is at that big gap of ninety miles. On the left-hand side of the direct line there is a large unworked part of Tembuland. On the right hand there is the vast Pondo nation in wild untouched heathenism. Both of these places could be occupied to-morrow if there were funds and men to do it. The Tembu people have pleaded for a long time that a missionary be sent to them. The headman has given ground for the missionary to live upon. At a time when food was scarce and the people nearly starving because of what befell their harvest last year, he has supported in his own hut a native evangelist who was sent there during the last six months. . . .

"People at home should know these facts. In Western Pondoland there are probably not fewer than 40,000 people with no one to tell them the Gospel. They are a fine stalwart race of men, but they are living in the grossest heathenism. Such a fact should surely appeal to those who may know little of the details of foreign mission work, and may in consequence have but a languid interest in its needs.

"The Tembus have been asking that a missionary should be sent to them for ten years. In the thanksgivings of this jubilee year the Tembus and Pondos will surely not be forgotten." (The money is now provided, and a missionary will be sent to Tembuland. The Glasgow College students are to provide the mission house, and Stockbridge congregation have given the communion plate.)—*Rev. John Lennox.*

In a recent letter from Uganda, the Rev. G. K. Baskerville, of the Church Missionary Society, gives a striking instance of the eagerness of the Waganda to purchase Scripture portions. Some boxes of books arrived, and, during the sale, so tremendous was the crush of those anxious to purchase that Mr. Baskerville was obliged to barricade his house and sell from the window. All the copies of St. Matthew's Gospel were sold in ten minutes. Prayer-books, reading-books, etc., were all disposed of, and more than a thousand people were waiting about, "mad to buy a book."

The Berlin Missionary Society is engaged in six sections in South and East Africa, and at the various stations has gathered 11,456 communicants. A missionary stationed at Königsberg writes: "Twenty-five years ago the number of baptized heathen in Natal was 2000 and now it is 8000. And the Boers, who formerly looked coldly on, now regard the mission with favor."

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

Africa.

—"Our Lessouto field is whitening to the harvest. There are 7689 pupils in our schools, and 12,460 Christians in our churches. While, formerly, the Bassuto Christians doubled their numbers in fourteen years, it has of late only taken six years for the aggregate to double itself again. During the past ten years, the scholars have quadrupled, and the Christians tripled. Our Zambesi mission occupies in the missionary army working for the conquest of Central Africa a position of incalculable importance; what surprise, then, that the prince of this world should defend with special fury the point menaced by our work? God has, moreover, permitted that this mission should be a powerful means of edification for our churches, stimulating the faith and courage of many."—*Journal des Missions, quoted in The Christian.*

—"In the Soudan, stretching from the Atlantic to the Red Sea, between the eighth and sixteenth parallels of north latitude, there is a population of 60,000,000 to 80,000,000, mostly Moslem, and almost untouched by missionary effort."—*The Reaper.*

—"I am certain that the people of Africa need not so much to be taught an emotional as a disciplining religion. It is not difficult to work upon the emotions of the inhabitants of a tropical country. We may produce, I dare say, a great appearance of outward devotion. I think that some people in England would be surprised if they came to our large school at Zanzibar and saw the devotion of the boys at the time of service; but the fact is that it does not mean nearly so much as it would mean in this country. It is no trouble to an African boy to sit still. It is no trouble to an African to show an appearance of reverence. African boys have not the fidgets like English boys have, and they have not so strong a will to be controlled. What we want is to teach them a religion which will lead them to discipline their lives. Sometimes when I have heard warmth of expression on the part of those natives who have been brought up differently, I have felt a little sad, as if there was something wanting among us; but my common sense and my experience have always brought me back to this—that we must teach them a religion which will lead them to discipline themselves in the midst of this vast mass of impurity—in the midst of this terrible atmosphere of evil in which their battle lies. Yes, I do not suppose that anybody here in this protected country knows what a battle it is to any one there in Africa to live a really holy and noble life. We hear of the virtues of the 'noble savage.' Let anybody who talks about the virtues of the noble savage come and stay in our country, and I think then that he will have to correct those theoretical impressions of his. I think that he would soon have to acknowledge that for any one to lead a really Christian life in that country means a much greater battle than most people have to fight amid that Christianized social opinion and those surroundings of protected life which most of us have here. Therefore we have to keep people a long time waiting before we admit them to Christianity. It has generally been supposed that Roman Catholics are very easy in baptizing people, but a French missionary told me the other day that Cardinal Lavigerie, the great head of African missions, had sent out a message that no native was to be baptized under two years' preparation as a catechumen. Well, I have tried something of that

kind, and I acknowledge that it is too long; but still there must be a long preparation first to test their earnestness and sincerity, and then there must be the deepest dealing with individual souls. Call it confession or what you like—we must deal with each individual soul. The spiritual pastor must put his arm around each individual African, and he must fight side by side with him the battle of life.

"The Church must not be depressed to a lower level to meet half-way the heathenism of Africa. The Church must embrace the African, and raise him up by her sacraments and means of grace, and spread a network around him and raise him up to her high level, not abating one jot in morality or spirituality of what she requires of her children here at home. Only so, I believe, will there be a truly healthy, living Church in Africa. Only then will she dare, as we are daring, to try to form a native ministry, and to put before each boy who has intellectual capacity, and is leading a high moral life, that that is the life he is to look forward to out of gratitude to God; that as our Lord Jesus Christ has chosen him out of the millions of heathen who are still in darkness to be His son, and has poured down so many blessings upon him, so it should be the highest ambition of his life to take the message of the holy Gospel to his brethren, and to spend his life in sharing those great blessings which he has received with his brethren, who will remain in heathen darkness if he does not go to teach them. That is what many of our young men have in their hearts; and one day I am quite sure that we shall see an enthusiastic and able ministry extending the work of the Church far and wide in Africa."—Bishop Smythies, *in Central Africa.*

—In Zanzibar "it was an original idea of Bishop Steere to gather around the beautiful edifice of Christ Church all the native Christian elements, partly in order to form a parish for the church, partly in order to guard the yet weak Christians from the temptations of the great city. In the course of the year twenty houses were thus filled with Christian families, so that now Christ Church has a Christian congregation of about one hundred souls belonging to it. These are partly derived from the Universities' Mission itself, partly from the stations of the Church Missionary Society in Mombasa and Freretown. With these twenty modest Christian abodes the Mkunazini property of the Universities' Mission forms a genuine Christian colony in the midst of the Mohammedan capital. Around the former slave market are situated, to the north, Christ Church; to the south, the mission house with the missionaries' dwellings; to the east the Apprentices' Home; to the west the hospital, and around these stately buildings the compact array of the Christian homes. The whole is a worthy representation, a mighty sermon in stone, setting forth English Christianity in the face of Moslem bigotry and moral corruption."—Pastor Richter, *in Allgemeine Missions-Zeitschrift.*

—The blessing of God, remarks Dr. Warneck, continues to rest on the little mission of the Free Church of Canton Vaud, at Delagoa Bay. It has three stations: Lorenzo-Marques, Rikatla, and Antioka. In six years, for the three, about nine hundred converts have been gathered. At Lorenzo-Marques a missionary physician has been stationed, with very happy results of his activity. To the north of Rikatla, in the territory of the chief Mahazule, a little Christian community has constituted itself as a result of the courageous testimony of a converted woman, who has won a number of other women to the Gospel. In North Transvaal, where there are also three stations—Valdezia, Elim, and Shiluwane—there is much to retard the work; the gold fever, the law forbidding more than five colored families to reside on one estate (and the estates are large), and continuous war-

like commotions. Discontent, insubordination, and looseness of living are sadly fostered by these conditions, and occasion the missionaries much solicitude.

The Berlin Mission also suffers greatly from the same causes, especially from the oppressive Plakkerswet, the restrictive law mentioned above. This mission, whose field of labor is very extensive, divides it into six synods, or superintendencies: North Transvaal, henceforth divided into ten Dioceses; South Transvaal; Orange Free State; Natal; Caffraria; Cape Colony. These six districts comprise 23,841 baptized persons; 1489 catechumens; 11,456 communicants; 4179 scholars.

—The *Zeitschrift* states that the English census of Basutoland shows the population to be 218,324. The number of Christians of the Paris Society was 9662. Adding children and adherents, these form about 11½ per cent of the population. Scholars: 1887, 3754; 1891, 7031; 1892, 7869. The missionaries testify to a decided growth among the Basuto Christians of their spiritual life, their sense of duty, and their spirit of self-denial.

—"Mr. Arnot finds himself obliged at last to do what all missionary societies do. He has an agency in Europe to look after the transport of baggage; he has an agent on the coast to receive them in transit. He has seen himself obliged to found two intermediate stations between the coast and Bunkeya. This mission, lately extolled as reproducing the apostolic type, in contrast with organized societies, assumes, more and more, the habits of these. It could not be otherwise. Every personal effort which prolongs itself must needs organize itself or disappear; but a regular and faithful organization does not exclude the apostolic spirit, self-denial, self-renunciation, the sacrifice of life, if needful, the ardent love of souls, the holy desire of glorifying, by an obscure and hidden work of perhaps all the days of our life, our Saviour, who has delivered Himself up for us and has left us His example. A missionary without enthusiasm would be a contradiction; but the solid and conscientious preparation of a missionary, the clear-sighted and firm direction of his work, may multiply tenfold the activity of a man who reckons above all things on God, and who, before submitting himself to the direction of men, and before humbly preparing himself for his sacred mission, has surrendered himself soul and body to his God and knows that he is but a torch bearer of the eternal light." —Professor F. H. KRÜGER, *in Journal des Missions.*

THE WORLD AT LARGE.

"I am only one, but I am one;
I cannot do everything, but I can do something;
What I can do, I ought to do;
And what I ought to do, by the grace of God I will do."

—How little we appreciate the might of mites when sufficiently multiplied. For example, if a church of 30 members were to contribute regularly each one cent a day, with an extra cent each as a birthday gift, and then half a cent each at the end as a thank offering, the amount for a year would be the handsome sum of $110, or enough to keep 11 girls or boys in a *boarding*-school in India. A club of 3 would thus educate 1 heathen child. What a chance for Sunday-school classes!

—The Boston *Saturday Evening Gazette* recently bestowed upon its readers this eminently sensible and Christian counsel: "If you are getting lazy, watch James. If your faith is below par, read Paul. If you are impatient, sit down quietly and have a talk with Job. If your are just a little strong-headed, go and see Moses. If you are getting weak-kneed, take a look at Elijah. If there is no song in your heart, listen to David. If you are getting sordid, spend a while with Isaiah. If you feel chilly, get the beloved disciple to put his arms around you. If you are losing sight of

the future, climb up to Revelation and get a glimpse of the promised land." Yes, and also let us add, if you do not believe much in missions, and so do not give much, sit down for an hour now and then and commune with the Son of God and the apostle to the Gentiles, to read, mark, and inwardly digest their teachings on the subject.

—The first appropriation to send a Methodist missionary to India was made in 1852. The amount was $7500. The bishops were requested to select a proper man for superintendent. Four years passed, however, before any one with the proper qualifications could be found willing to assume the task of founding a great mission in India. Bishop Thoburn says that it would surprise people at the present day if the whole truth were told about the search for a superintendent, and expresses the opinion that "no other prominent post in all the history of the Methodist Church was ever declined by so many nominees." At last, in 1856, Rev. William Butler accepted the post.

—A missionary to New Zealand who was in the habit of dispensing blankets among the Maoris who attended his meetings, noticed that one native came too frequently for these comfortable articles. He mentioned the fact. "No more blankets?" responded the Maori. "Well, then, no more hallelujah!" And he departed.

—Evidently the Occidental mind and the Oriental were not cast in the same mould; and therefore it behooves translators in particular to be careful in their choice of language. Dr. Chamberlain tells this story in illustration. He one day submitted a somewhat close Telugu translation of the hymn, "Rock of Ages," to an able Telugu pundit, and asked him to say frankly what meaning it conveyed to him. After long pondering and much hesitation, he replied: "Every religion has its mysteries, and this, I suppose, is one of yours. I cannot understand it at all, but this is what it seems to say, 'Oh very old stone, split in two for me, let me get under one corner.'"

—Somebody defines Buddhism to be a system which teaches men to pray to nobody to be made nothing of.

—A glance at some missionary statistics carefully prepared and published in the *American Quarterly Register* for 1830 is very suggestive, and clearly indicates what marvels of progress have come to the kingdom during a few decades. For the Sandwich Islands only 90 communicants are reported, and for the Wesleyans in the South Seas, Fiji included, 60 communicants and 165 in the schools. In New Zealand and New Holland (for as yet there was no Australia) are 7 missionaries and 199 in the schools. Africa has 91 missionaries, representing 9 societies, 10 native assistants, and 2603 communicants. In Ceylon, Hindustan, and India beyond the Ganges 10 societies are at work, with 135 missionaries, 424 native assistants, 2864 communicants, and 39,219 in the schools. Dr. Morrison had been in China since 1807; 2 others had just arrived from America; Messrs. Bridgman and Abeel, two natives, have been baptized, and one of them, Leangafa, is zealously engaged in spreading the Christian truth in the interior. At the close 30 benevolent societies in the United States are named, including all the missionary societies, both home and foreign, also all the Bible, tract, education, temperance, colonization, seamen's, peace, and prison societies, and asylums for the deaf and dumb; and the total receipts for the year preceding is given as $584,084.02. Those days of exceedingly small things are not so very far distant, either.

Coming down 30 years nearer to the present, in the *New Englander* of August, 1860, Leonard Bacon said: "There are at least 40 societies with an expenditure of $3,000,000, with 5000 native helpers, and 200,000 communicants." Glancing backward, he added: "In 1820, at the end of the first decade of the American Board, there were not

more than 50 converts," though he could not find half so many—could discover but 1 in Bombay, a Mohammedan, 2 in Ceylon, and 20 Indians and negroes among the Choctaws and Chickasaws of Georgia. And in 1825 there were but 5 native helpers, 4 in Ceylon, and the fifth among the Cherokees. "Now they are grown to 497, of whom 243 are pastors."

—The *Christian Observer* (Presbyterian, Louisville, Ky.) heads an editoral relating to the acceptance of three men as missionaries "More Foreign Mission Appointments," and says: "The secular papers are full of the names of men appointed to represent the United States in foreign lands, and we have felt that these men are honored in being appointed ambassadors of this Government." And then, after naming the young candidates and the countries to which they are to be sent, asks: "Shall we not feel that they have an honor greater than that of any earthly ambassador?"

—The *Kingdom* (Baptist Missionary Union) declares that since there are thirty times as many heathen as there are evangelical Christians, it follows that each Christian is responsible for thirty heathen, and they are his share.

—Charles S. Smith, a New York merchant of eminent standing in the business world, has been visiting India, and writing to the *Tribune*, speaks in the highest terms of the missionaries he met, and especially of those in the Madura field, whose work he carefully investigated. This is the closing passage of his letter: "I have since visited the stirring scenes of the Indian Mutiny at Lucknow, Cawnpore, and Delhi. I have stood reverently and with uncovered head beside the graves of Havelock and Lawrence. I have read the tablet of Lord Napier, upon which he inscribed the names of the gallant men who carried the Kashmit gate by storm, and gave their lives to save the honor and the empire of the English race in India. I solemnly believe, however, that no soldier who (in Lawrence's last words) died 'trying to do his duty' has deserved better of his country and of mankind than have these brave men and women of the Madura Mission, who face daily the fever of the jungle and cholera, which is always present in India, and are, with heroic self-sacrifice, wearing out their lives silently for the good of others."

—In Thibet almost every crime is punished by the imposition of a fine, and murder is by no means an expensive luxury. The fine varies according to the social standing of the victim—120 bricks of tea (worth about 35 cents a brick) for one of the "upper class," 80 bricks for a person of the middle class, 40 bricks for a woman, and so on down to 2 or 3 for a pauper or a wandering foreigner. Almost every grown-up man in the country has a murder or two to his credit.

—In Africa a Masai woman has a market value equal to 5 large glass beads, while a cow is worth 10 of the same.

"It was a girl, you know," was the reason given by a man and his wife on Epi, one of the New Hebrides, who had unblushingly confessed to having buried one of their children alive.

Dr. William Ashmore, of Swatow, on visiting a neighboring village, asked the population, and was told, "about three or four thousand." "Does this include women?" he asked. "Oh, no," was the reply; "we follow the Chinese custom and do not count the women."

—The *Spirit of Missions* has been told "that when that marvel of business enterprise, the Standard Oil Company, would find a market for its products it is not content merely to wait on the ordinary demand, but it proceeds *to create* a market. Its agents went into Mexico, but found the people so averse to change that they would still hold on to their tallow dips in spite of all that was told them of the excellence of kerosene. What then? Did the company give that up as a hopeless market? Not at

all. Their agents went about to conquer the prejudice and to overcome the stolid indifference, and they did it at a prodigious outlay. They took into every house a lamp, all trimmed and filled with oil, and gave it to the people, and immediately the market was made."

—An interesting illustration of the indebtedness of science to Christianity is given in a little book descriptive of "Work for the Blind in China." From this it appears that a system of raised characters representing the Chinese language has recently been perfected, a language which has no alphabet proper, but 4000 symbols representing syllables, and which takes a lifetime to learn. The system employed is by an ingenious reduction of the *sounds*—as distinct from the syllables—to 408. The inventor is a self-taught genius, Rev. W. H. Murray, son of a Scotch mechanic, who was prevented from following his father's trade by an accident in which he lost an arm. Becoming an agent of the Bible society, he was sent to carry on its work in China. Here the miserable condition of the blind, of whom there is an unusual number in the empire, attracted his attention, and led him to devote himself to the discovery of a method by which they might be enabled to read.

WOMAN'S WORK.

—The Woman's Missionary Society of the Methodist Church, Canada, has 501 auxiliaries with 11,557 members, and 221 circles and bands with 6590 members. The income last year was $35,790. The number of missionaries is 26, of whom 16 are in Japan, and 8 in British Columbia at work for the Indians and Chinese, with 2 in China.

—*Helping Hand* for May has an impressive page, which gives in parallel columns first the "shade" and then the "light" of the current missionary situation. The first item in each column will serve as a specimen :

"The burning of Tremont Temple was no ordinary calamity to us as Baptists, for it was, as has been said, 'the home of Baptist traditions and treasures,' as well as a centre of our missionary operations, home and foreign. Every day brings some fresh experience of loss and hindrance consequent upon it to the workers of the Woman's Society of the East."

"We can never recall this calamity without thankfulness that no lives were imperilled, that it has called forth such kind expressions of sympathy, that strength equal to the day has been given to those whose work was so seriously interrupted. The experience has taught us new confidence in God as a very present help in trouble."

—The women of the Lutheran Church, General Synod, have four representatives in the foreign field, all at Guntur, India, and one of them is a physician. They publish mission studies for each month, and the General Literature Committee keeps on hand a varied supply of tracts, photographs, etc., to diffuse information and excite interest.

—The women of the Scottish Free Church publish the *Helpmeet* and the *Children's Record*.

—The English Baptists have their Ladies' Association for the support of zenana work and Bible women in India and China, and a monthly paper, the *Zenana Missionary Herald*.

—The London Society sends out 60 women, 31 to India, 20 to China, 5 to Madagascar, and 4 to the South Seas. Mrs. Robert Whyte edits the *Quarterly News of Woman's Work*, and the *Juvenile* also is published, a neat monthly full of good things. The April number contains an amusing illustrated poem entitled "The Lament of a Missionary Box," which had seen better days, but is now empty and forgotten, an excellent piece for recitation.

—In the *Home Missionary* for April Ellen W. Curtis tells of what she calls "a novel climb in Michigan," but which is equally good for any State, or terri-

tory, or kingdom on earth, and no matter how level the surface may be. After premising that "too many of us are surrounded by the Mountains of Ignorance (ignorance of the missionary work); and closing down over these mountains, and shutting us in from the busy outside world, is the leaden sky of indifference, and we do not know that beyond these mountains lies a vast field ready to be cultivated by us;" she goes on to allege that "in front of every church in our land stands a mountain, which we will call the 'Mount of Privilege,' and we may all climb it if we will." And the sentence which follows will give an insight into the meaning of the parable: "First let me ask your forbearance if I should not go straight up the old beaten path that leads to the home missionary work, for you know on mountain trips some of the most beautiful mosses and ferns are often found in the little side paths; and if I take you into these paths, it will only be that I may show you some of the peculiar blessings with which our Heavenly Father has endowed this State."

—In the early days of missions the Bible woman was not. She is the product of years of patient toil. It was necessary first to win her from allegiance to heathen gods, then to teach her to read the Bible, to understand its truths, to imbibe its spirit and to shape her life by its laws. Then came years of spiritual growth and of increase in numbers, until now the Bible woman is recognized as an important factor in missionary work. A Japanese pastor said of them, "I would rather have one of these Bible readers for a helper than a man if I could have but one." Counting those supported by Christians in foreign lands, the Congregationalists have over 200 Bible women, the English Zenana Society has 171, the Baptist Foreign Missionary Society of the United States over 150, the Methodist Foreign Missionary Society in the United States 300. It is safe to state that the Bible women of our own country and England must number approximately 2000. —*Congregationalist.*

UNITED STATES.

—Christians in Great Britain or upon the Continent have little conception of the peculiar and very heavy burdens borne by their American brethren. For, in addition to the calls to aid in the redemption of the heathen world is the imperative and almost appalling demand for home mission work in almost every community between the Atlantic and the Pacific, in the new settlements, and among the Indians, and the Freedmen, and the Chinese, and the foreigners from every clime. Take a single denomination as a fair specimen, which, after an annual expenditure of $6,790,000 for ordinary church work, gives in addition some $2,500,000 for home missions on the frontier, etc., and after that $840,000 for foreign missions.

—It is announced in the Roman Catholic journals that the Rev. Walter Elliot is to try "an interesting experiment." He is to give himself to the work of converting American "non-Catholics" into good subjects of the Papacy. He is to do this by public addresses, by lectures, by sermons, by wayside talks, by the distribution of leaflets, etc. He is of Irish-Catholic descent, and is described as "American in all his ideas and aspirations;" an "eloquent speaker;" and that we may know the Paulist father more perfectly, he is further described as a "most engaging personality, a six-footer, broad-shouldered, manly, and with a voice deep and resonant, in the prime of life, about fifty, with a full, reddish-brown beard, slightly flecked with gray." With this Mr. Elliot on the one hand, and Mr. Webb essaying to win us to Islam on the other, great will be our opportunities.

—A church in New York, Methodist Episcopal, has among its members the following nationalities: English, Irish, Scotch, Welsh, Norwegian, Swedish,

Danish, French, German, Spanish, Italian, Greek, Roumanian, Chinese, African, and Hebrew. And these, all born of the same Spirit, having experience of the same pardoning grace, and rejoicing in the same blessed hope, may sing together, "All hail the power of Jesus' name." No other name can so unite.

—A Dakota paper gives an interview with an Indian whose son is in the school at Carlisle, Pa. In broken English he said: "It makes him good boy; he read Bible; he help me chop wood; he cure my leg; he build fence; he make house; he make coat; he mend shoes." This is quite a list of accomplishments, and shows the young man had not been among the white people in vain. Further on he said: "He no dance any more; he say that foolish."

—Probably there are from 10,500 to 11,000 Indian adherents of the Protestant Episcopal, Presbyterian, and Congregational churches in the Dakotas. Last year three large assemblages were held of the Christian Sioux. On July 4th a Catholic congress gathered at Standing Rock Agency, with 2 bishops in attendance, 8 missionaries, and 800 Indians. Of these 224 were confirmed. Then the last of August the Episcopal Convention met on the Rosebud Reservation, attended by more than 2000 Sioux, all in citizen's dress. They formed their tepees, 470 in number, in a circle half a mile in diameter, with wagons in the rear, and 2000 to 3000 horses feeding on the plains beyond. About $1000 were brought in—offerings by the women. The Presbyterian Indians and their missionaries held what the Indians call the Paya Owohdake—united talk—at Yankton Agency, South Dakota, September 17th to 20th. As many as 1000 were gathered at one time. During the year this Indian board of missions received $1386 from the Indian churches and kept 4 Indian missionaries in the field.

—Rev. Sheldon Jackson has this to tell of Point Barrow, Alaska, lying far beyond Behring Straits, and where the Presbyterians have a mission, and student life must be peculiar: "The winter term is one long night. The constant need of lamps in the school-room is a matter of course. But a greater difficulty is experienced in the confusion of time which arises from the absence of the sun to mark day and night. Without a marked difference in the light between noon and midnight, all knowledge of time among a barbarous people becomes lost. They know no difference between nine o'clock A.M. and nine o'clock P.M. Consequently, when the school bell rings out into the Arctic darkness at nine o'clock A.M., some of the pupils have just gone to bed, and are in their first sound sleep. Roused up and brought to the school-room, they fall asleep in their seats. Many of the pupils have come to school without their breakfasts; with sleepy bodies and empty stomachs, they are not in the best condition to make progress in their studies."

—The American Colonization Society was organized seventy-six years ago, began to send colonists to Liberia four years later, aided 50 to emigrate thither last year, and from the beginning 22,135. Just now one important part of its work is found in agitating for more direct, more frequent, and cheaper communication, in order that the Freedmen may more easily exchange the United States for Africa.

—These few figures are most eloquent in setting forth the marvellous development of the Young Men's Christian Association:

	1866.	1892.
Associations reporting.....	63	1,372
Total membership.....	15,498	227,090
Secretaries and other employed officers.....	12	1,192
Buildings	1	268
Value of buildings.....	$10,000	$11,902,520
Total value property..	90,000	12,878,595
Annual expenses of local work	50,000	1,992,328
Associations in colleges ...	1	400
Railroad secretaries employed	0	111

These figures, however, tell but part of the story. "Instead of being scattered bands, the associations are all organized into a great army and are working together as no other religious organization except the Roman Catholic Church, and even that is eclipsed in many ways."

—The International Medical Missionary Society has a charter in sight, under which it can open in New York City a medical missionary training school, if only its friends will rally and raise $50,000, to put with a like sum already pledged, for a building and endowment. A preliminary circular has been sent out to all who may desire to enter such an institution.

—The dedication on April 6th of the great granite Mormon temple in Salt Lake has received abundant notice in the public press; but the statement that this structure cost $5,000,000 is to be taken *cum grano magno*. One third of that sum is probably nearer the amount of money actually expended, since the bulk of the work was donated by the saints. As far back as 1853 Brigham Young began to send pitiful appeals to the faithful in Great Britain to contribute liberally for the purchase of "glass and shingles." This is the eighth temple built, or founded, by the Mormons for the practice of their secret rites—one in Ohio, two in Missouri, one in Illinois, and four in Utah; and their amazing scheme contemplates the erection of something like two dozen more—that is, one for each "stake of Zion."

—Our Baptist brethren of the Missionary Union sorrow, and also greatly rejoice, for when Tremont Temple, Boston, was burned March 19th the society suffered serious embarrassment and loss; but then, as an offset, though the centennial million was not obtained, yet when the books were closed the sum total of gifts and pledges had reached $851,375, with good hope of large additions later.

—The Board of Managers of the Foreign Missionary Society of the Protestant Episcopal Church has sent an invitation to Bishop Ferguson, of Liberia, at Cape Palmas, to visit the United States during the coming summer. Bishop Ferguson is the only negro member of the American House of Bishops. He was born in Charleston, S. C., a little more than forty years ago, but went to Liberia with his parents when he was five years old. He has been educated wholly in the schools, college, and theological seminary which the Episcopal Church maintains in that country.

—The African Methodist Episcopal Church has a mission in Sierra Leone with several stations, 355 church-members, 325 in Sunday-school, and some 700 adherents. The mission was opened in 1886.

—Who says that science is not the handmaid of religion? Read this:

"The health of Rev. F. C. Klein, the Methodist Protestant missionary at Nagoya, Japan, and president of the Anglo-American College at that place, having become impaired to such an extent as to threaten his recall, it occurred to one of his friends that his labors might be lightened and his strength and eyesight (which was also failing) husbanded by the use of an Edison phonograph. An appeal was made through one of the church papers for an offering for that purpose. The next week a check came from the president of one of the Christian Endeavor societies for $150, and the instrument has been forwarded."

—The Mennonite Mission Board has charge of an Indian contract school at Halstead, Kan., with upward of 30 pupils, is doing work among the Cheyennes and Arapahoes of Oklahoma, and besides has in contemplation a mission among the Moquis of Arizona. The amount expended last year was $9901, of which $3913 was received from the government.

—In a recent issue of the *Central Presbyterian* (Richmond, Va.) a mission arti-

cle sets out with a *Te Deum* and closes with a *Miserere*, and because :

"Never in the history of our church has the call to put forth every effort in our foreign mission work been so loud, so inspiring as at this time. The opportunities set before us are unparalleled in our experience. The tokens of God's favor have never been so rich. Twenty-seven missionaries are before our Executive Committee to be sent out as a new force—the largest number ever offered in one year. Among them are 4 accomplished medical men—1 for the Congo, 1 for Korea, 2 for China."

And the inviting openings are named and described through a half column ; but over against all this is the report of a "heavy falling off in contributions."

—The United Brethren are passing through a time of sore trial, for not only has their African mission been sadly weakened again and again by death, but also, on March 9th, Rev. B. F. Booth, D.D., the faithful and efficient secretary of the Missionary Society, was called from earth.

EUROPE.

—The English Baptists set out to raise a $500,000 centennial thank-offering, which March 20th had reached $555,000, and later intelligence is to the effect that $625,000 have been pledged. Verily, the zeal and good works of Carey have not been forgotten.

—The China Inland Mission sent out 57 missionaries between August, 1892, and February of this year. Of these 25 are from Great Britain, 6 from America, and 5 from Australia. For three months 113 baptisms are reported.

—The Church Missionary Society has received intelligence of the death of the Rev. John Horden, D.D., Bishop of Moosonee. Dr. Horden went out to Moose Fort on Hudson's Bay in 1851, and was consecrated in 1872. Through his efforts the whole of the Indian population of the district are now nominally Christian. It is believed that he had just completed the revision of his translation of the whole Bible into Cree, into which language he had also translated the Prayer Book and a hymn-book.

—The London Society has ordered a steamer, to cost $80,000, for use in the South Seas, and calls upon the young people to undertake the serious task of providing the funds required.

—The Propagation Society (S. P. G.) reports a total income for last year of $635,745.

—The United Presbyterians report in a single month 95 baptisms in their mission fields : in Manchuria 63, in Kaffraria 18, and in Old Calabar 14 ; and a most earnest call has been issued for 11 additional missionaries, 6 men and 5 women, to strengthen and enlarge the work.

ASIA.

Turkey.—The Hebrews who during recent years have returned to the Promised Land have not found it flowing with milk and honey, but, on the contrary, rags and pinching hunger are the lot of thousands, so that their benevolent brethren elsewhere are compelled to raise large sums for their relief.

—It is pleasant to know that, after long delay, our Government has taken the Sultan sternly to task for the outrages and destruction of property in Marsovan, and that the costly seminary is likely to be rebuilt erelong with Turkish gold.

—Rev. H. N. Barnum, of the American Board, writes to the New York *Observer* of the crushing calamity which has befallen Malatia in Eastern Asia Minor. Three years ago the city, of 50,000, was desolated by fire, a year later a second time, and now an earthquake has killed or wounded some 600 and left the bulk of the population destitute of homes, while the church, the parsonage, and the 4 school buildings

are in ruins. The people are heroic, but desperately poor, and large help is required.

India.—It appears that evangelistic work, after the American pattern, is to be pursued in heathen lands. The Rev. Dennis Osborne, who became well known in this country while in attendance some years ago in the Methodist General Conference, "has been appointed by Bishop Thoburn general evangelist for all India. During the past year he has given much of his time to Hindustani evangelistic work, for which he is well prepared."

—At a meeting of the North India Conference of the Methodist Episcopal Church, held at Bareli, 48 men were ordained to the office of the Christian ministry. All save 3 of these were natives of India. This is in the district where, in 1892, 18,000 baptisms were made. These men have been in training for many years, and are believed to be thoroughly fitted for ordination.

—The Lodiana Mission of the American Presbyterian Church reports a total of 266 additions on confession of faith during the last year, making the roll of communicants 948. The per cent of increase is far beyond anything hitherto reported. Many of the additions were in the districts connected with the several stations.

—In this vast peninsula only 1 man in 10 can read and write, and 1 woman in 190, while among the Christians one third of the men can read and write and one seventh of the women and girls. Of the Hindoos 1 man in 10 is possessed of scholarship to this extent and 1 woman in 267; of the Mohammedans 1 in 15 of the men and 1 in 320 of the women.

—An industrial school for Mohammedan women, the only one of the kind in Southern India, has been established by the American Lutheran Mission.

—Woman's work in India had a wonderful development between 1881 and 1890. Taking all the societies together, the foreign and Eurasian missionaries increased from 479 to 711; the native helpers from 1643 to 3278; pupils in schools from 40,897 to 62,414; and pupils in zenanas from 9132 to 32,659.

—A sign of the reviving activity of the Buddhist religion is seen in the work of the Buddha Gaya Maha Bodhi Society, the objects of which are the establishment of a Buddhist monastery and a Buddhist college, the publication of Buddhist literature in Indian vernaculars, and the support of Buddhist missionaries at Buddha Gaya, or Bud Gya, in Behar, India, the spot where Gautama, sitting under the great banyan tree, B.C. 588, is said to have received his call. From this place it is intended to start a gigantic mission for the propagation of the faith throughout the world. It is intended to unite the Buddhist countries—China, Japan, Siam, Cambodia, Nepaul, Burmah, Ceylon, Chittagong, Thibet, and Asakan—in this movement; and the secretary of the society represents that it has been cordially welcomed by the educated Hindus of India. Our Colonel Olcott is director and chief adviser, and Sir Edwin Arnold is said to have expressed sympathy with it.

China.—Dr. Morrison died in 1834, after 27 years of incessant toil, and during all that time had not been allowed to hold a public service; but yet every Sunday, behind locked doors, with a few natives, he had read and expounded the gospels. With that fact in mind scan these figures, relating to the increase of church-members:

In 1842 there were	6
" 1852 " "	350
" 1865 " "	2,000
" 1876 " "	13,035
" 1886 " "	28,000
" 1889 " "	37,287
" 1892 " "	50,000

—A gentleman once saw in an out-of-the-way place about 20 Chinese babies tied to stakes on a patch of green grass. The length of each rope was about ten

feet, and the stakes were far enough apart so that the babies wouldn't get all tangled up. They seemed very happy, and while he stood watching them he did not hear one of them cry. The mothers were at work in a rice-field a little way off.

—Dr. Legge, the eminent Chinese scholar, now connected with Oxford University in England, says : " I have been reading Chinese books for more than forty years, and any general requirement to love God, or the mention of any one as loving Him, has yet to come for the first time under my eye."

—The *Chinese Recorder* hears with deep solicitude that the International Missionary Alliance is to send 200 Swedish missionaries to China, at the rate of 20 each month, and with only $250 a year for salary and expenses.

—One of the ablest native preachers in the Foochow conference, though offered $50 a month to enter the consular service refused, preferring to continue preaching with but $3 a month.

—Thibet continues to be inaccessible. No missionary is allowed to cross its frontier. But its needs are not lost sight of. In our last, mention was made of a Roman Catholic who had hung about its borders for years, and had prepared a dictionary and a translation of St. John. The Methodists have long had a mission immediately outside the country, and a flank movement from the northeast is now being undertaken by the agents of the China Inland Society. The Moravians, too, have been long watching and waiting, busy meantime with a translation of the Scriptures. Those barred gates will erelong be seen standing wide open.

AFRICA.

—In 1885 the leading powers of the world gave their recognition to the Congo Free State, one of its duties being the suppression of the slave trade. Zanzibar has done something in this direction. Morocco and Tripoli foster it. Latterly the German Government has been reducing Arab slave dealers to subjection within its sphere of influence in Southwest Africa, and have succeeded in limiting their operations to the country lying between Stanley Falls and Lake Tanganyika. The only outlet left for the slave drivers is eastward. Henry M. Stanley says in a late *Harper* that a railway from Victoria Lake to the Indian Ocean would extinguish the traffic, and would command an area of 150,000 square miles of British territory. If he can belt the Dark Continent from east to west and Cecil Rhodes project a line north and south, it will ensure its ultimate civilization.

—The Protestants in Uganda have two thirds of the country allotted to them, the other third being divided between the Roman Catholics and the Mohammedans, as they are less numerous. The mission work is going on most prosperously, the greatest danger being that the political supremacy of the Protestants will lead many to profess themselves Christians from corrupt motives. Within a period of about eighteen months, ending in September, 1892, the Bible Society delivered to the Church Missionary Society about 25,000 copies of Scriptures for use in Uganda. This shows in a striking way the interest of the people in the Bible, but is very far from indicating its full extent.

—In the report of Lovedale for 1892, it is stated that the church, which was organized in 1886, has now a membership of 150. During the year 40 new communicants were received, 33 young men and 7 young women. Besides these, 19 Gallas were admitted by baptism, 14 boys and 5 girls, on profession of their faith.

—The East African Mission of the American Board is to be moved from the malarious and unsympathetic neighborhood of the Portuguese coast town Inhambane to the healthier interior of Gazaland. In its new location it will be under English protection, and will

start with a grant of a tract of land as large as an ordinary farm.

—The Hermannsburg missionaries among the Zulus, after holding a conference, decided to abolish the prevailing custom among the natives of exchanging girls and women for cattle! Strange to say, the Christian converts are not willing to submit to this innovation, and have demanded of the missionaries to prove to them from the Scriptures that it would be unlawful for them to sell their daughters for cattle. If the above statement is true, it looks as though some second conversions were in order.

—The promoters of the Zambesi Industrial Missions have a plan for making missions self-supporting after the first outlay in establishing them. It is proposed to raise $7500 to purchase land—which can be bought in some districts at the rate of 1000 acres for $250—and by native labor to raise crops, which when realized would pay the cost of missionary work in the district. It is believed that by means of the project there would be planted in the heart of Africa a self-supporting, colonizing and Christianizing element which would be of great value to the people, and which would help to develop the vast resources of the continent.

—Sickening accounts come of desolating slave-raiding in the region lying to the north of Lake Nyassa. Arabs are the accursed actors, and their plan is to surround a village by night, place a warrior at each door, order the inmates out, spear the men and boys and capture the women. Of the latter 300 were thus taken in a single village.

—A pathetic appeal for books comes from Central Africa. In Lake Nyassa is Lukoma Island, containing only twelve square miles, but more densely populated than many places in Europe. Missionaries have lived there for years, and many of the natives are able to read and write. The island has recently been completely transformed, huts of earth and straw giving place to edifices of stone and brick. One of the first substantial buildings was intended to hold the fine library of the Universities Missions. But before the building was completed a fire destroyed the 1500 volumes which the missionaries had accumulated. Now they are hungry for cyclopædias, works of science, grammars and dictionaries of various foreign languages, books of travel, poetry, history, and standard fiction.

—Münzenberger in his "Abyssinien" holds that the regeneration of Abyssinia is the first step toward gaining Africa for modern civilization and the Gospel; that in these old seats and centres of Christian culture, literature and learning, the best base of operations can be found, from which the work could extend in all directions.

—In a letter written by Dr. Livingstone in 1870, just brought to light in England, the explorer confesses that if he had known all the hunger, toil, and hardship in his exploration, he "might have preferred a straight waistcoat, the head shaved and a blister on it to undertaking Sir Roderick's task. My children, however, will see that I have been a stout-hearted servant of Him who endowed me with the wisdom, tact and pluck of an explorer, as He did the workmen of the Mosaic tabernacle and others in all ages."

—A letter received in London from Sierre Leone says that the vigilant suppression of the slave trade along the coast, and the consequent inability of the warlike races to dispose of their captives at a profit, has caused a revival in the most terrible form of the scenes of slaughter and bloodshed which formerly made every chief town of the interior a Golgotha.

It is universally admitted in the settlements that the approaching extinction of the slave trade in Western Africa is making warfare more merciless than it used to be.

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